A WEEKES WORKE.

AND A WORKE FOR euery weeke.

By *R. B.*

The fourth Edition: corrected and amended, with diuers Prayers added thereunto, for the vse of priuate families, neuer heretofore published.

LONDON
Printed by *Felix Kyng-ston*, and are to be sold by *Simon Waterson*.
1628.

Vet. A2 f. 130

BODLEIAN
P
24 OCT 1953
LIBRARY

TO THE RIGHT Honorable Lady, the Lady HELEN, Marchioneſſe of *North-Hampton*, the true Comforts of all ſauing Graces, in all wel-doing, here and in Heauen.

Moſt noble Lady,

I Preſume to preſent your Honor with a little *Weeks Work*; but yet a daily task, a hard labour requiring good endeuor to become cunning in the true and full performance.

It is a ſhort Rule of a Chriſtians walking, a Pi-

cture of true Piety, a Spur to deuotion, & a Motiue vnto the ſettling of the ſoule in that ſtraite way, which guideth to Glory. It is a Remembrancer to ſuch as be *young*, to thinke vpon their Creator in the dayes of their vanitie; and the practice of it, an excellent Preparatiue vnto the *aged*, to fit them to that, which they ſhould dayly looke for, Death.

Whatſoeuer it is, I offer it to your Honours view, reading and meditation. I know you may haue better helpes, but this, I am ſure, will not hinder your way to heauen. Be pleaſed

(Right

(Right Honorable) to afford it good acceptance, and heerein alſo to interpret wel of my good meaning, that it may bee the better approued in the hands of ſuch as truly honour you. The Almighty bleſſe you, as you haue liued honorably to a good old age, and full of dayes heere, ſo may you die in peace, to liue for euer in the higheſt Heauens.

Batcombe,
Aprill 2.

Your Honors in all
Chriſtian ſeruices,

Ric. Bernard.

TO THE RIGHT Worſhipfull and Religious Ladies, the Lady BARKELEY of *Yearlington*, and the Lady Anne Horner, Grace and Peace in Ieſus Chriſt be multiplied.

Good Ladies,

YOu know what once was yours, though now after twelue yeeres reſt, it bee altered, as fitted to your ſexe, in one of the ſpeakers, & growne greater. Maruell not that I haue choſen another elect honorable Lady for it. You know

you haue loſt, and ſo haue I *too, a bleſſed Lady, whoſe it was, as well as yours. Loſt, ſay I! No, not ſo; but gone to her God, and our God, before vs. You know whom I meane, the Lady* Elizabeth Barkeley *of Bruton: When a wife to that noble Knight, ſhe was a right obedient* Sarah; *when a mother, neuer any more tender-hearted to all her children; when a widow, often mourning for her dead, whom ſhe ſo loued and honoured, as ſhee died in his name: ſhe was a wiſe, prouident, and carefull Gouernneſſe. A Chriſtian Lady ſhe was, who reſolued to haue done much for the ſoules of the*

the people, as she well knew it to be the will and purpose of that worthie Knight, dying in the Lord most blessedly. A Lady she was full of pitty, euen with teares in her eyes (I saw it) so compassionate shee was to the poore; a Physician to the sick, an helper of euery one. A Lady of a meeke spirit, louing peace, easily reconcyled to the meanest, and not forgetfull of the least respect shewed vnto her: for she was humble, and lowlie, & vpon such an One the Lord doth looke, and regardeth in mercie.

Well, to her good God is she gone: but I cannot forget her goodnes to me and mine.

This

This be my remembrance in thankfulnesse, let it remaine for her due praises euer. The dead I honour: if other forget their duty, and soone cast aside Honorable thoughts of the deceased, it shall neuer be so with mee towards such as iustly deserue commendations: I haue no smooth speech, nor complementing gesture, nor am capable of fawning insinuations to curry fauour with those that be aliue: but I desire to giue alwayes the worthy their due, without flatterie, and that behinde their backes, rather then to their faces, and as well, yea, rather more after death, when they be commonly forgotten,

gotten, then when they are liuing, and others ſeeke to applaud. I hope, you Ladies like well to heare theſe due praiſes of her. Your vertuous ſteps may procure you the like honour, when you be dead, if not by me, who am too old to out-liue you, yet by ſome other, which will ſpeake well of the worthy. The Lord keepe you, and direct you in this Weekes Worke, *that you may reape the fruite thereof in ſound practice, to Gods glory, and your own comfort in Chriſt.*

Batcombe, Aprill 2.

Your Ladiſhips to be commanded,

Ric. Bernard.

A
B

A DIALOGVE BETWEENE Iohn the beloued Apoſtle, and the Elect *Lady.*

Epiſt. 2. verſ. 1.

Iohn.

GRace be with thee (Noble *Lady*) mercy and peace from God the Father, and frō the Lord Ieſus Chriſt, the Sonne of the Father, with truth and loue.

Lady.

Lady. *Reuerend Sir, let this thy prayer, this day preuaile with God: for* Grace *&* Peace, Mercy *&* Truth *in* Loue *I much long after.*

Iohn. Well may wee wish for these things, *(Lady)* as the foundation of all good fauours from God, and all good men.

Lady. *Oh (Sir) I thanke God, these things with mee are of greater price, then any thing which may seeme most precious with the world. For* Grace *maketh me acceptable to God:* Peace *comforteth mee within my selfe:* Mercy *from God affordeth me remission of sinnes, and* Mercy *from me, shewed towards*

wards others, maketh them both to pray and praiſe God for me. The Truth of God warranteth my courſe and way; and truth obſerued of me, iuſtifieth my words and workes: Loue in God to me, procureth peace, bringeth forth mercy, & confirmeth truth; loue in our ſelues maintaineth peace, vrgeth to mercy, and bindeth one to another, and all vnto the truth.

Therefore (Sir) doe I in ſoule deſire earneſtly after the ſame, but I cannot attain vnto that meaſure which I would. I hunger after the perfection of all true holineſſe; but (alas) I cannot be ſatiſ-

satisfied. I thirſt after righteouſneſſe; but (ah miſerable that I am) who ſhall deliuer mee from the body of this death, which ſo much doth hinder mee in my heauenly progreſſe!

Iohn. I reioyce greatly (worthy *Lady*) that I finde thee thus well prepared for further inſtructions; bleſſed art thou for ſo hungring and thirſting after the beſt things, for thou ſhalt be ſatisfied.

Lady. *I am not ignorant (bleſſed be God for this knowledge of my ſelfe) that I am heere indeed in this preſent world, but not of this world; one as a pilgrime and ſtranger,*

ger, without any certaine mansion; hither sent of the Lord for a time to bee employed in his seruice, and so to stay till hee call mee hence; which houre I waite for, looking for death daily, and the Lords cõming to iudgemẽt.

And therefore I desire to bee ready prepared, and to learne whatsoeuer may bee needfull both for continuance, and encrease of grace in the way of life. Especially seeing how the world groweth on to worse and worse; and this our present age declining so fast vnto wickednesse; lest I be intrapped, and become guilty of the common sinnes, and so perish in the deserued plagues,

Scope of all this Booke.

plagues, from which, good Lord, deliuer me.

Iohn. *Amen*, good Christian heart: for euill indeed, and full of troubles are these our present times. Is not *pietie* turned by many into policy? *sincerity* by some into a shadow thereof? true *zeale* is greatly decayed; *conscience* of Religion in not a few, is but a customarie fashion graced with conformitie: *Religion* it selfe is altogether in too many, a formall seruice without fasting, without true feare of God and feruencie of Spirit, without gracious words tending to edifica-

on,

on, or good workes, all, through faith in Christ, assuring vs of saluation. A *good gouernmẽt* is grosly abused by couetous persons, and made a base course for filthy gaine: *true deuotion* is hardly seuered by the worldly wise, from Popish superstition: *Profession* of faith is held but a differing opinion of a point reconcileable as indifferent, not worthy contention: *Honesty* is more often pretended, then truely intended. For most indeed haue not in them the power of the Word, they loue earthly riches, they reckon not of the heauen-

heauenly treasures; if they can enioy for the present worldly honour and prosperity, they care not to hazzard heauen, and the eternall Paradise. Such are like to profane *Esaus*, that will sell their future hopes of glory for a present messe of pottage: if euer such vaine men haue recourse to God at any time for mercy, it is then onely, when they perforce come vnder the hand of his iustice. For where is that man, which, in onely hatred of the worlds vanities, in true detestation of his owne foule corruptions, vpon good assurance of

A rare Christian.

of life eternall, will *in his health and highest prosperity* begin heartily to sing the song of *Simeon*, and to say, *Lord*, now *lettest thou thy seruant depart in peace, for mine eyes haue seene thy saluatiõ*, imbracing Christ by faith, as hee tooke him in his armes?

Lady. *Alas (my Father) this indeed is our carnall state, in a fleshly security, for the most part. For many haue a religion without the vertue of the Spirit, and effectualnesse of the Word: they frame a God all of mercy, without terrour in execution of iustice: they imagine a Christ without a*

fan

fan in his hand, to diuide the chaffe from the wheate to burne it; and without an iron rod, to breake the wicked in pieces.

But what should I thus complaine of others? Oh that I could rather mourne for them, and pray for their amendment, and earnestly labour my owne reformation, in which I desire a guide! Oh that I might bee so bold as humbly to craue such directions, as thereby I may daily exercise my selfe in the dueties of true holinesse and righteousnesse, and so auoid that which is euill, and may in the end, find death aduantage vnto me, and the last

Iudge-

Iudgement, the time of my perfect redemption.

Iohn. (*Vertuous Lady*) this thy heauenly desire, thy holy purpose,& most gracious affection, disposed so happily to goodnesse,doe cause me greatly to reioyce. It is a rare thing now a dayes,to find so humble a spirit in so honorable a personage; such pietie in so great prosperity: such hunger and feeling of wants still, in so great abundance of grace. I know not whether I may more admire thee,then loue thee: both are so high in degree in my thoughts, and medi-

tations vpon thee.

Lady. *I thank thee (thou man of God) for thy vndeserued loue; but I cannot cease to maruell, how my meane gifts and graces should bee esteemed of so great worth with thee, when I know, that of my selfe I am nothing, and haue nothing, but of God; that more strength of corruption is in mee, then power of grace; much more yet to be desired, then I haue attained vnto, & wherein many thousands excell me.*

Iohn. Gracious heart, vpon this thy humility, the Lord will in mercy looke, and will exalt thee, as-

as he hath promiſed to do to them that are humble and meeke.

Lady. *If God be pleaſed to ſhew me mercy in any meaſure, I wil acknowledge it his good grace without my merit*

But may it pleaſe thee (thou holy man of God) to ceaſe to admire my poore deeds, and no deſerts; and with the eye of pitie to looke vpon my great defects, and by thy gracious words to inſtruct mee how to demeane my ſelfe, that my wants may bee ſupplied, my preſent ſtate of grace preſerued, and by little and little, through prayer and practice, good things may by

Gods mercy bee increaſed in mee vnto the end.

Iohn. It pleaſeth me well (good *Lady*) though not to ceaſe to admire thee, yet willingly to aduiſe thee (wherein I can) to the vtmoſt. Therefore for the preſent take this my counſell and aduice: thou ſhalt doe well to obſerue theſe rules following, for the general courſe of life.

Generall rules for the whole courſe of life.

Firſt and aboue all, ſet God euer before thy face: thinke him alwaies with thee, preſent by thee, and earneſtly looking vpon thee, iudging rightly of all thy waies, and after thy

well

well doing, is readie in mercie to reward thee.

Secondly, behold his glorious Angels attending thee; perfect patternes of pietie, and al purity; in wel doing they wil guard thee; but through wickedneſſe thou wilt make them flie from thee.

Thirdly, haue an awfull regard to all Gods Commandements; omit no dutie; commit no iniquitie; feare to offend in the leaſt ſinne, and be zealous of euery leaſt good work. Eſteeme not lightly of any of Gods precepts: iudge euery part of his Will ſet downe in his

Word, worthy of all holy reuerence, and that with obedience in feare.

Fourthly, in the matters of God, and holy motions, abandon thine own will; shut out carnall reason; seeke not thine own glory, aduancement, or praise in thy seruice to God; but respect onely his good pleasure, and a conscionable discharge of thy owne dutie therein.

Fifthly, haue alwaies a loue vnto the *Word*, a reuerend estimation of his *Ministers*, and a religious care to sanctifie the *Sabbath*; three things too vsually of most neglected and

and despised.

Sixtly, in what estate soeuer thou doest stand, take wisely an occasion from thence to become more holy towards God, to man more iust, and in thine owne heart more truly humble & gracious.

If thou hast abundance, enioy thy wealth with thy brethrens welfare, & supply their wants, by giuing freely, or lending in true loue. Thinke not thy selfe an absolute Lord of thine own, but to be Gods Steward, who giueth to thee, and can take away; look so vpon the poore, as if thou thy self wert in their stead.

Make not riches thy hearts habitation, nor thy power of reuenge vpon thine enemies, nor thy prop to beare vp iniquity, nor as fuell to maintaine the fire of lusts nor any other euill whatsoeuer; but with thy riches honour God; doe therewith publike good, in vpholding *Religion*, *Iustice*, *Truth*, *Charitie*, *Peace*, and *euery good way*.

If thou beest in honour, bee not puffed vp; contemne no inferiour, he may bee thy equall: presume not to equalize thy selfe to thy better; acknowledge thy equall

euery

euery where, as thy fellow: and to ſuch rather giue honour then take it from them. Pride is hatefull, but humility (not a baſe mind) is a badge of an excellent ſpirit. For know this, *that meanely borne are in place of honour euer more high-minded, and of a more preſuming diſpoſition, with contempt of others, then the truly deſcended of ancient noble Progenitors.*

In aduerſitie, of what kind ſoeuer, take it from God alwaies thankefully; bee quiet and contented; looke to the Lords promiſes; and vſe all good

and lawfull meanes for deliuerance; yet waite euer with patience, & giue God his glory. In such a state iudge it thy desert, know thy offences, and cease to sinne. Be perswaded, that thy present condition is best for thee, and most for Gods glory: and withall beleeue through well doing, that in the end, thou shalt haue a comfortable issue of all thy troubles.

Seuenthly, liue to the world and to the wicked, as a stranger, and be euer an enemie to thine owne corruptions. When thou seest other grow rich, enuie

uie not their proſperity; but weigh the perſons if they be godly: then reioyce and praiſe God for them: if wicked, admire Gods mercy, and pray for them. Thinke, that what thou thy ſelf haſt, is more then thou well deſerueſt, or rightly canſt vſe, without Gods ſpeciall grace; and that the more thou haſt, the more thou muſt anſwer for: the leſſe thou haſt, the leſſe account thou art to make. Striue to bee well pleaſed with Gods will, and his diſpoſing of all things.

For this end pray much and feruently; faſt often, but

but beware of hypocrisie: read the holy Scriptures diligently, and that with all reuerence, with attention, and faith: make them thy counsellors in all thy enterprises; thy comforts in aduersitie, thy guide in prosperity, and the rule of thy whole life.

Eightly, be much addicted vnto heauenly meditations, lifting vp thy heart vnto the Lord, sending forth spirituall eiaculations vpon euery occasion; *for though prayers bee but short, yet may they pierce the heauens by sighes and groanes that cannot be expressed.*

expreſſed.

If thou doe thinke of God, let it be with high reuerence of his Maieſty: ſpeake of him with feare, as his glorious excellency requireth: So thinke of him, as thou mayeſt, in acknowledging him, neuer dare to diſobey his Commandements.

Behold him in his goodneſſe to loue him; in his iuſtice to feare him; in his patience to admire him; in his mercy in miſery to run to him; in his wiſdome to be guided by him; in his power to reſt in his protection; in his Word to know him, and in

in the truth thereof to beleeue in him.

How to behold the Lord in his creatures

Behold him alſo in his workes; his *wiſdome* and *power*, in the works of creation: his *mercy* and *iuſtice*, in the worke of redemption; his *euer being*, in our continuall preſeruation; his *prouidence*, in ruling and prouiding for his creatures; his *ſtrength*, in the mightineſſe of mountaines, and powers vnreſiſtable; his *holines*, by his Angels purity, and his Saints piety; his *inuiſibility*, by the aire and ſtrong winds; his *miraculous hand*, by the Ocean ſea; his glorious *Maieſty*, by the bright-

brightneſſe of the Sunne; his *bountie*, by extending his goodneſſe to euery creature; his *dominion* and *ſoueraignty*, by his ruling and ordering of all things; his *patience*, by not ſpeedily confounding ſinners; yet his *iuſtice*, in due inflicted puniſhments vpon ſome. His *beauty* by the heauens brightneſſe, the Sunne in his glory, the Moone in her hiew, the ſhining ſtars, the gliſtering gold, and the liuely colours ſet vpon his faire creatures, ful of admiration to all the beholders. His *truth* by the performance

mance of his Word; his *ſtability*, by the certaine and vnchangeable courſe of things; and his *Infiniteneſſe* by the earths roundnes, the heauens circumference, and the immeaſurable ſpaciouſnes betwixt both.

Praiſe this God in all his proceedings: diſgrace none of his workes, magnifie his goodneſſe for the leaſt of his gifts: bee ſilent when hee croſſeth thee: feare, when he is vſing vpon his children the rod of his correction: but tremble at his wrath, in his worke of deſtruction, and euer ſubmit to the powerfull

powerfull hand of his prouidence.

Ninthly, with thy thoughts of God, ſauour alſo the things that are of God; reuerẽce his Word and ordinances, miniſtery and magiſtracie, and approue of al diuine truths, though aboue thy reaſon; intertaine all holy motions, for preſſing downe the corruptions of thy heart; yea admit willingly of ſharpe rebukes for reformation: ſhew herein patience with vnfained loue to thy iuſt reprouer.

Manifeſt euer loue to the godly, though neuer ſo poore; and let their account

eount of thee be more esteemed of, then the countenance of the mightiest, that are enemies to goodnesse.

Let mourning and sorrow for sin please thee better then wicked mirth. Preferre Gods honor and diuine worship, before thine own life, and al thy wealth.

Hold it thy greatest preferment and glory, to be a true Christian, and a companion to all that feare God, professing the truth with thee in the way of life. Iudge it no disgrace to bee noted for one zealous in Religion, and

and for following the holy Saints in true deuotion.

Desire and striue to be like the best; follow *Dauid* in feruencie; *Iosias* in tendernes of spirit and a melting heart; *Barnabas* in charitie; *Nathaniel* in sincerity, without guile; *Moses* in the spirit of meeknes; *Iosua* in his resolution to feare God, with all thine housholde; and be as *Cornelius* in thy holy estimation of the ministerie, and alacrity of spirit to ioyne with the people of God. Step forward euer with these Worthies & such other in the

the way of vertue, & that constantly vnto the death, as holy Martyrs haue done, and looke to the reward of glory in the end.

Tenthly, as thou art religious; so be also righteous: serue God, and doe thy dutie vnto men: and obey the lawfull commands of such as haue authority ouer thee; looking vpon God in the Commander, and for a reward at his hands.

Of our carriage towards men.

Be of a peaceable spirit: offer wrong to none, & wrongs receiued, seeke not to reuenge, desire onely that which is thine owne;

owne; require that peaceably, which other withhold wrongfully; vse law, but as a moderator, and not as an auenger; hate no man, though hee haue deserued it; by loue win him, and by thy weldoing hold him fast to thee.

Make account of thy neighbour, as of thy selfe: let his honour be thy ioy; his sorrow, thy griefe; let his life be to thee precious his chastitie do thou preserue, as thine owne honesty: thinke thy good name touched, in the cracke of his credit. For the Gospels sake loue him and

and him euer well; and so do, as thou wouldest be euer done vnto.

If in his absence thou speakest of him, let it be good; and in his presence, onely for his good. Couet not to be preferred before him; that is pride: not to haue his life; that is bloody cruelty: nor to satisfie thy lust; that is filthie dishonestie: nor to get his goods; that is theeuerie: nor to take away his good name; that is worse then death.

Though he dislike thee; yet loue thou him: faile not thou of any dutie, albeit other do not obserue thee

thee according as is meet. There is in thee the more grace, and the greater praiſe thou doeſt deſerue, when thou canſt ſubdue thy paſſions, paſſe by contempt, neglecting herein thy ſelfe, teaching thus other men their duties, by thine own weldoing towards them. This wil procure loue, make all thy paths peaceable, and get thee praiſe and due honour with all good men: if not with others, it matters not, God ſeeth, hee will iudge, and plead thy cauſe for thee in their conſciences, reuenge thy wrongs vpon obſtinate enemies,

nemies, and recompence fully thy goodneſſe vpon thy ſelfe.

Let this comfort thee againſt the worlds vnthankfulneſſe, for thy weldoing remember the reward, in obſeruing the commandement of loue, and liue euer in daily expectatiõ of death, looking for the Crown of life and glory; and by the helpe of God thou ſhalt neuer doe amiſſe.

Lady. *O bleſſed Lord God! how doe I hunger, to haue part in this bleſſednes! my ſoule is as the thirſtie land. I perceiue heereby my great wants, and bewaile my imper-*

imperfections. I see now the narrow way, and the straight gate to life, and feare.

Ah how much is professed, how little practized? I should vtterly despaire of my safety, but that I rest vpon Gods mercy, and relie onely vpon Christ his merits.

Now the Lord vouchsafe me his Spirit, and the helpe of his Grace, that I may be a true obseruer of all these things, thus to doe his will, thus to performe my bounden duetie.

Oh (Sir) that I could in this manner liue towards God so in holinesse, and towards men so righteously: O that I might passe thus tho-

row this ſinfull world, with that peace of conſcience, with that ioy of the Spirit, with that preparedneſſe for death, and with that longing after our Lord Ieſus his comming, which is hereby gotten, and which the very creatures do groane for, and all the godly true repentants heartily wiſh for.

Oh how grieuous is it now to me to conſider, how far I am from this Practice of Piety, *eſpecially when I doe weigh mine owne weakeneſſes, and want of grace to attaine to the due and full performance of this ſo conſcionable a courſe? Oh what ſhall I doe? Oh what ſhall I doe?*

doe? I am so loden with corruptions, and the world so full of tentations, compassing mee about with examples of wickednesse, that I feare my fall.

He that seeketh goodnesse, oh how little is he regarded! vertue wanteth praise, vice is not abhorred; innocency made a prey, iustice set to sale; sincerity reputed follie, and iust dealing is held the high way to beggerie. If yet for all these things I should disclaime the way of wel-doing, I should therewith lose the hope of heauen: if I should embrace vngodlinesse and vanitie, I am sure to be damned in hell.

Ah (Sir) what ſhall I do? Ah my poore impriſoned ſoule! oh that I were ſet free! let me looſe (O Lord) out of this priſon of my body: O come, Lord Ieſu, O come quickly, and make an end of theſe dayes of ſinning; I deſire (O Lord) to be diſſolued, and to be with thee.

Iohn. Alas (good ſoule) what moueth thee thus to bemoane thy ſelfe? thou art a happy Creature, and haſt no ſuch cauſe to complaine in this ſo ſorrowfull a manner. Comfort thy ſelfe (my heart) in that large portion of piety giuen vnto thee: thy deſire in time ſhall bee ſatisfied,

vpon

vpon thy lowlineſſe, aſſuredly, the LORD doth looke. Feare not to finde mercy and fauour, he will refreſh thoſe that trauell and be heauie loden. And therefore let vs proceed on, as wee haue done hitherto: & if thou wouldſt know more, wherin I may enforme thee, demand, and I will make anſwer; ſhew wherein, and I will inſtruct thee, and the Lord direct thee in the way that thou ſhalt chuſe.

Lady. *Seeing I haue thus found fauour in thine eyes, and that thou iudgeſt me among the faithfull; I deſire to be informed more particularly,*

The vſe and end of this Booke.

larly, how from time to time euery day, as a worke for euery weeke, *during life, I may behaue my selfe religiously in the way to eternitie?*

Iohn. Is it thy desire (Elect Lady) to haue me set downe, how thou shouldest exercise thy self, first, *in the morning*, then, *on the day time* abroad, thirdly, *in the euening* returning home, fourthly, *in the night time* awakening, and so lastly, *in the end of the weeke*, for a preparation to the Sabbath?

The sum and parts handled herein.

Lady. *Euen so, this, indeed (Sir) is my desire: for hauing particular rules so set before me, I may the better*

ter vnderſtand what to doe, more orderly goe forward, and according to the diſtinction of times, look ouer daily my precepts, till I become cunning by a conſcionable practice: which the holy One *vouchſafe mee of his great goodneſſe and mercy.*

Iohn. Euen ſo be it, *Amen.* Now therefore awaking in the morning, forthwith before other things:

Directiõs for euery morning.

1. Dutie.

Firſt, Conſider how graciouſly God hath renewed his mercy towards thee, preſeruing thee aliue in the night, and giuing thee (as it were) in the morning a new life, awa-

king thee(perhaps) by the voyce of man, by the crowing of a cocke, by the ſound of a bell, or by ſome other meanes, and hath opened againe thine eyes in darkeneſſe, to behold the ſhining light; for which mercy giue him hearty thankes and praiſe.

2. Dutie. Then next fall to prayer, and deſire him to giue thee ſight to thy ſoule, as thou haſt light for thy body: and that as he expelleth drakeneſſe from thee, and affoordeth thee daylight and Sun-ſhine, to thy corporall eyes: ſo in like manner to be pleaſed to remooue ignorance, that

that ſpirituall darkeneſſe from thy minde, by the light of his illuminating ſpirit, that thy ſoule by the Sun-ſhine of the holy Scriptures, may ſee how to walke in this vaile of teares, and thorow this darkeneſſe (in which the world lieth without ſight of ſin, or remorſe of conſcience) vnto thy heauenly harbour.

Thirdly, fall to holy meditations: as, 1. Conſider how God can awake vs ſpiritually from the ſleepe of ſinne, and can open our eyes to ſee the light of the truth, either by extraordinary meanes,

3. Dutie. Meditations vpon our awaking.

or by ordinary, and theſe weake, or more forcible, as it pleaſed him to awake *Dauid* by *Nathan*, and *Peter* by the cocke; although wee haue ſlept as many yeeres in ſinne, as houres in our bed.

2. That after ſleeping, though it hath beene yet long if there be life, there will follow a wakening: ſo is it with the elect, though they fall aſleepe in ſinne, and lie therein for ſome time, yet becauſe they are not vtterly without the life of God, they ſhall at length awake againe.

3. That as after wee awake in the morning by the

the daylight, and are riſen vp, returne not to ſleepe againe; no more ſhall we to the ſleepe of death, in the day of the laſt reſurrection.

4. That as a carefull husband, aiming at his thrift, is aſhamed to lie ſleeping in bed, as if it were ſtill night, when the Sunne is vp, yea ſhining vpon him, and he thereby called to his buſineſſe: euen ſo ſhould euery good Chriſtian carefull of ſaluation, be aſhamed to lie ſleeping in the bed of ſinne, when the cleare light of the Goſpell ſhineth vpon him, and is called

led vpon by faithfull Teachers, to the performance of his dueties.

Meditations in rising.

Fourthly, by thy rising vp, thinke vpon thy resurrection, which is twofold: *first*, from the kingdome of darkenesse, and our naturall corruption, to the true light and Kingdome of Grace; and of the *second* resurrection, from the darkenes of the graue, to the heauenly light of the Kingdome of Glory.

Meditations vpon our nakednesse.

Fifthly, in arising vp without clothes, as naked: 1. Consider how naked we be by nature, of all holines and righteousnesse, when wee come into the world,

world, ſo to bewaile our wretchedneſſe.

2. That we ſhall ariſe, as naked at the laſt day, as *Adam* was in his innocencie.

3. That as in this bodily nakedneſſe without clothes wee be aſhamed, for the vncomelines therof, to bee ſeene ſo of men, vnleſſe wee bee fooles, or mad: euen ſo ſhould wee be aſhamed to be ſeene of God, of his Angels, and of any good mē, naked, without the couering of grace and goodneſſe, becauſe of the filthineſſe of ſinne. And as none but fooles and mad men come naked

ked before men; so doe none but mad men, wicked fooles, and men desperately lewd, liue naked of goodnesse before God and his Church.

4. Thinke also, that thou shalt arise out of thy graue, as thou doest arise out of thy bed, and so, indeed, appeare in Iudgement.

Meditations in putting on of our clothes.

Sixtly, being vp, and putting thy *raiment* vpon thee, meditate of these things: That as thou lookest for raiment for thy body; so must thou looke for clothing to thy soule, which is Christs righteousnesse.

2. That

2. That, as without a *hand* thou canſt not aray thy ſelfe; ſo without faith, thou canſt not put on Chriſt.

3. That as there is *bodily raiment* to couer our ſhame: ſo is there ſpirituall raiment, Chriſts righteouſneſſe, to couer our ſinnes.

4. That as a garment fitted vnto thee, then doth thee good, affordeth thee comfort, maketh thee comely, preſerueth thy body from dangers, which by walking naked might be annoyed, and thy ſelfe brought to deſtruction thereby: euen ſo Chriſt his

his righteousnesse, applied vnto thee, doth thee then good, affordeth thee comfort, maketh thee comly before God, and is thy preseruation, to saue thee from the burning wrath of God for sinne, and other perils of destruction, which all that walke naked without it, fall into, and perish vtterly.

5. That, as when thy *raiment* is on, thou darest then boldly be seene, and goe before men: so hauing on this Robe of Christ, thou mayest come boldly to the Throne of Grace before God, and be seene of Saints and Angels.

6. As

6. As thou doeſt prouide a *couering for euery part of thy body*, and, being able, doeſt beautifie thy clothes with other ornaments: ſo thou art to labour for ſpirituall Graces for euery part of thy ſoule, and to beautifie thy profeſſion with the comly ornaments of good words and good workes: adorning thy *eare* with the eare-ring of attention to the Word; thy *necke* with the golden chaine of *Peters* Euangelicall vertues; and thy *hands* with the Bracelets of Almeſ-deeds to the poore.

Let thy *white linnen* put thee

thee in minde of inward puritie; thy other *outward rayment* of common honesty; thy *well-shapt apparell*, of decent behauiour; thy *cleanely going*, of spiritual cleannesse; thy *maske*, of modesty; thy *long garments*, of chastitie; thy *mufler*, of womāly silence; thy *fan*, of Christs fan, with which hee will winnow the wicked chaffe from his Church, to consume it with fire.

Lastly, let thy *old garment cast off*, put thee in minde of thy old habite in sinne cast away; and thy new raiment, of thy better estate and Regeneration.

Lady.

Lady. *Surely I doe perceiue well hereby, that a wiſe and godly minded man, may make good vſe to himſelfe of many things which wee doe lightly regard, either through ignorance, or want of Grace.*

Iohn. True it is (Lady) that holy and ſanctified meditations affoord, as it were, food to the ſoule, euen in thoſe things which all men can make vſe of by nature and reaſon, for the benefit and beautie of the body, but few can make good vſe of for the good of the ſoule; with which yet the godly mans minde is delighted, and there-

thereof reapeth no ſmall profit.

Lady. *But (Sir) when I am vp, and thus apparelled, what other good meditations may be made vpon the reſt of my actions?*

Meditations in waſhing.

Iohn. As thou goeſt to waſh, conſider, 1. That as thy body needeth *waſhing*, ſo doth thy ſoule of cleanſing.

2. That, as water waſheth away the filthineſſe of the fleſh: ſo doth Chriſts blood ſin from thy ſoule.

3. That, as therefore thou doeſt waſh, becauſe thou wouldeſt be cleane, and hateſt filthineſſe: euen ſo, in hatred of ſinne, and

and loue of puritie, muſt thou haue recourſe to the blood of Chriſt, that thou mayeſt bee clenſed of all vncleanneſſe.

4. As thou haſt waſhed to goe to thy meate: ſo bee waſhed in innocencie to go to the Lords Table.

Meditations in bruſhing & waſhing of clothes.

In bruſhing and making clean thy garments; thinke that as thy raiment is ſubiect to duſt, and other vncleanneſſe in the vſe thereof, or to moths in lying ſtill: euen ſo art thou thy ſelfe ſubiect to corruptions, both in trauell and reſt.

2. That as thou canſt not endure to haue thy garments

garments duſtie, or vncleane, but wilt bruſh them, to haue off the duſt and filth: ſo ſhould'ſt thou not endure to haue thy ſoule dirty, or any filth or duſt of ſinne to cleaue vnto thee.

3. That as ſome ſpots and ſprinklings will not off with light bruſhing; but need more forcible meanes, and therfore thou wilt vſe rubbing, yea and waſhing too, if otherwiſe the dirt will not out: euen ſo, ſome ſinnes will not off with eaſie meanes, but we muſt vſe rubbing and waſhing, that is, ardent prayer, and much faſting, and

and wash them with abundant teares of a penitent heart: yea and bring our selues vnto the Fountaine of grace,& desire of God to rinse vs throughly in the blood of Christ, that throughout wee may bee purged and made cleane.

4. That as washed clothes need wringing, and also the warme Sun to drie them againe: so needeth the penitent spirit, sory for sin, and wrung with contrition, the comfortable promises of the warme Sun-beames of the Gospell, to drie vp his deepe sorrow, and to refresh

freſh the heauineſſe and ſadneſſe of his ſoule.

5. That as when thou haſt beſpotted thy clothes or elſe others haue beſprinkled them, thou yet doeſt not caſt them away deſperately, but vſeſt the beſt means to make them clean, to vſe them againe: euen ſo, though thou through thy owne frailty, or Satan, and the wicked by tentations haue beſpotted thy profeſſion and good name; yet deſpaire not neither vtterly caſt off thy profeſſion and care of a good name, but vſe good meanes to recouer againe theſe things by weldoing.

In

In looking into a *glaſſe*, conſider, that as this is a meanes for thee to ſee thy ſelfe bodily; ſo there is a meanes, euen Gods Word, by which (as in a glaſſe) thou maieſt behold thy ſelfe ſpiritually.

Meditations in looking into a glaſſe.

Secondly, that as without a *glaſſe* thou canſt not ſee thy ſelf, no more canſt thou know thy ſelfe, without Gods Word.

Thirdly, that as a *glaſſe* ſheweth a man his deformities to himſelfe, yet the man which wanteth eyes, cannot ſee how the glaſſe doth ſet him foorth: ſo, albeit Gods Word ſhew to euery man

his eſtate: yet, for want of the eies of the ſoule (knowledge and diuine wiſdome) men doe not ſee their corruptions.

Fourthly, that as there is a *glaſſe* true or falſe, and ſo doth repreſent the perſon looking into it, if a true glaſſe, truely; if naughty and falſe, falſely and corruptly: euen ſo, there is a true glaſſe, Gods Word, ſhewing vs truely our ſelues; alſo a falſe and corrupt glaſſe, which if we doe looke into, it doth deale corruptly with vs, not ſhewing our ſelues truly vnto our ſelues. Such a glaſſe is

mans

mans *corrupt reaſon, ſelfe-conceit, mens opinions, mens praiſes* of vs, the *precepts of men, the inſtructions of meere moraliſts, & ciuil honeſt mens practices*, & ſuch like: theſe be all corrupt & falſ glaſſes, which we muſt not looke into to ſee our ſelues, but into the onely *true glaſſe, the Word of God.*

For as a true glaſſe, firſt, ſheweth thy ſelfe to thy ſelfe, as thou art foule or faire without flatterie or deceit: ſo doth Gods Word ſhew either thy faire graces, or foule vices without partialitie.

2. As thou delighteſt to ſee thy comely parts,

and ſo more to grace thē; and as thou doeſt ſee thy ſpots, and lookeſt after thē, that thou mayſt waſh them off: euen ſo, behold thy graces in Gods word, to delight therein, and ſeeke to beautifie them the more; as alſo thy deformities and ſpots of ſin, to waſh them away.

3. As thou approueſt of a glaſſe, and delighteſt to looke into it, becauſe it is a true glaſſe, though it ſhew thee thy ſpots: ſo ſhouldeſt thou allow of, and delight in Gods Word, albeit it diſcouer vnto thee thine iniquities and ſinnes.

After

4. Dutie. In the Morning is Prayer.

After these meditations, betake thy selfe to a more solemne inuocation of God, and prayer; and cast downe thy selfe before the Lord; craue pardon for euery sinne: nights pollution, naturall corruption, dayes transgression; desire the spirits illumination, the direction of the Word, the graces of the Spirit, the protection of Angels, the helpe of his holy hand to beare thee vp in all thy waies, whatsoeuer thou puttest thy hand vnto in the day following, according to thy vocation and course of thy lawful calling.

5 Dutie is to reade the Scriptures.

Hauing thus called vpon God, take some time to look into Gods Word, to read some portion of Scripture. As thou canst looke into a glasse euery morning; so haue a care to looke into the Law of God, to see the state of thy soule; behold what thou art by nature; what by grace, what here now, and what thou mayest be in the life to come.

Also consider of thy place and standing, thy course of life and calling: what thy dutie is therein either to God, or to man: what charge thou hast vpon thee, whether of a child,

child, a parent, a married person, a ruler of a family, a master, or of a seruant, a publike or priuate person, a pastor, or one of the flocke, a labourer, or tradesman, and so forth, and according to the seuerall respects, consider of thy dutie.

By this glasse of Gods Word, looke into the order of thy family, thy conuersation with men, and thy dealings in the world; by it set modestly thy countenance, frame reuerently thy gesture, guide thy vnruly tongue, set thy hands on worke, and order thy footsteps;

and ſo reforme whatſoeuer is amiſſe.

Consideration of apparell.

If thou doeſt look into it for thy attire, conſider by this glaſſe of truth, not onely how thy raiment doth become thee; but alſo how lawfull to bee worne, how conuenient for thee in reſpect of thy place, degree, age, ſexe, and abilitie; thereby to preuent iuſt occaſion of giuing offence: and if yet thou wilt needs excell in brauerie, and go with the beſt for outward garments; ſee that thou alſo be as ready to imitate the moſt holy in heauenly graces: elſe thou art but

the

the diuels Ensigne-bearer, lifting vp the ſtandard of pride, to thy owne confuſion.

After all theſe things, weigh ſeriouſly with thy ſelfe, before thou goeſt forth, 1. What buſineſſe thou haſt abroad.

6. Duty. Godly conſiderations in going abroad.

2. What warrant thou haſt for thy intendments therein from God and his Word.

3. How lawfull the proceeding is, and the act it ſelfe in it ſelfe.

4. How lawfull vnto thee, and what calling thou haſt thereunto.

5. What meanes thou haſt to effect it, what hope

of a blessing, what honour may bee thereby to God, what good to others, what profit to thy selfe.

Do nothing rashly, nor any thing at any time, against *Religion, charity, publike peace, equity, or common honestie*, lest thou sin against God, against men, and against thine owne soule.

To conclude, consider that thy preparation to thy businesse in thy Christian calling, is a preparation to go forth vnto battell with thy spirituall enemies, and therefore forget not to keep euer within

in the *Citie*, the *new Ieruſalem*, the true Church of God, vnder thy *Generall* Ieſus Chriſt, guided by his *Deputy* his holy Spirit.

The Chriſtian Gariſon.

Following his *Enſigne*, preaching of his Word, hauing vpon thee the whole *Armour of God*, the *girdle* of veritie, the *breſt-plate* of righteouſneſſe, the *helmet* of ſaluation, the *ſhield* of faith; on thy feet, the *preparation of the Goſpell of peace*; in thy hand, or rather in thy heart, the *Sword* of the Spirit, the Word of God: and vſe all theſe with feruent prayer.

Attend the *Enſigne-bearers*,

rers, the true Preachers of Gods Word, when they display their colours, openly and liuely teaching the truth. Keepe within the *court of Guard*, the fellowship of the faithfull, vnder the *Castle* of Gods gracious protection.

Being to watch, stand firme in thy holy profession, and abide in thy particular calling. Let the *Captaine* Religion command thee, the *Lieutenant* Soundnesse of iudgement in the truth, settle thee, the *Sergeant* prudence order thee; let thy *Corporall* Apprehension, set thy attention *Sentinell*, whensoeuer

ſoeuer thou ſhalt heare the *Gentlemẽ of the Round*, godly diſcourſe, and holy motions comming. Keep the *watchword*, Abba Father, the witnes of Gods Spirit, diligently.

If thou ſhalt perceiue and eſpie any ſecret *conſpirators*, inward corruptions, outward tentations, make an *alarme*, let flie from thy heart ſpirituall eiaculations vnto Ieſus Chriſt for aide againſt them.

If the *common ſouldiers*, corrupt reaſon, looſe affections, and violent paſſions, begin to be diſorderly, and to mutinie, through

through vaine pleasures, against *Captaine Religion*, complaine presently to the Generall the Lord Iesus, that by his Spirit hee may suppresse them, and by the power of conscience keepe them in obedience, lest the terrible shot of thundering iudgements bring an vtter destruction.

In all assaults fight valiantly, resist thy enemies with courage, and be perswaded in the end, of victorie; howsoeuer, for thy bodily life care not, neuer yeeld to thine enemies, but fight it out as a Souldier of Iesus Christ, to the death,

death, rather then to bee taken and led captiue; for that is worse then a thousand bodily deathes.

7. Dutie. In being abroad.

Lastly, going forth thus wel resolued, set God before thee; hide his commandements within thee; cleaue to the rule of his Word; purpose wholly to do wel, and endeauour it; take heed of ill entendments.

Auoid ill companie; beware of ill counsell; fauour not thy owne corruptions; seeke not thine own will; aime principally at Gods glory: and thus going forth in the name of the Lord, be confident that

that thou doeſt go vnder Gods protection, and maieſt expect a ſafe returne. For bleſſed is ſuch a one in his going foorth, and bleſſed ſhalt he bee in his returning in againe.

Medirations in going to meate.

But if before thou goeſt out, or afterward (when thou wilt) thou ſhalt receiue any bodily nouriſhment: conſider theſe things, 1. That as thy body ſtands in need of corporall food, ſo doth thy ſoule alſo of heauenly nouriſhment.

2. That as hunger maketh meate pleaſant, and forceth thee to looke for food, and to receiue it thank-

thankfully: euen ſo a ſoule hungering after grace, maketh the Word pleaſant, cauſeth vs to ſeeke it, and hauing it, to thanke God heartily for it.

3. As nothing maketh vs delicate in feeding, or to deſire variety of diſhes, and daintie faire: but queazie ſtomacks, or a cuſtome in nice feeding, want of appetite, or weakneſſe in digeſtion: ſo nothing but daintineſſe and an appetite to varietie, weake ſpirits, yet withall full of proud conceits, fleſhly apprehenſions, itching eares, want of good ſtomacks and hearts vnhum-

vnhumbled, doe cauſe the fine and delicate cooking of Gods Word, and ſaucing it with the froth of mens wits, to make it fleſhly ſweet, and pleaſant to vaine perſons.

4. Conſider how thou canſt lay aſide thy worldly buſineſſes, thy pleaſures and profits, to take thy bodily repaſt either at home or as occaſion ſerues abroad, where thou mayeſt haue it: euen ſo ſhouldeſt thou lay aſide thy pleaſures and profits at times fitting, for to get food for thy ſoule, either at home or abroad: for as food is neceſſarie for the bodie

bodie; ſo is the Word of God preached, for thy ſoule.

5. As thou knoweſt that food preſerues not life, without Gods bleſſing, and that the leaſt crum may bereaue thee of thy life, if it go wrong: and therefore doeſt thou pray to God before: euen ſo, know alſo, that hearing, and preaching of the Word doth not giue, nor preſerue the life of the ſoule, except God bleſſe the ſame; yea the leaſt miſtaking in any maine point of faith (if God preuent it not) may cauſe thee to erre euen vnto death.

death. And therefore before wee come to the Word, let vs pray heartily to God for a blessing.

6. As thou wilt not sit downe to receiue food but with cleane hands; so come not to Gods word, or the Lords Table, without a cleane heart: and as thou wilt sit down, if thou hast a good stomacke, when meate is prepared for thee, laying aside thy businesse: so indeed if our hearts be good, when the Lord hath prepared by his Ministers, food for vs, we will, as wee ought, lay aside worldly businesses, to heare words of instruction,

ction, for our ſtrength and edification.

If thou be at any time bidden to a Feaſt, ſitting downe, let the *houſe* in which thou art, put thee in remembrance of Gods Church: the *Maſter of the houſe*, of Chriſt Ieſus the Head of his Church, and Lord of the Feaſt: the *table*, of the Lords Table: thy *ſitting downe*, the ſpirituall reſt at the heauenly banquet: let the *faire linnen*, put thee in minde of puritie: the *furniſhing of the Table*, the variety with plentie of al things, of the things prepared for vs by Chriſt. Let the *cleanly and decent*

Meditations being ſet at the table.

decent ſeruice, put thee in mind of the pure worſhip of God; the *wholeſome food*, of ſound doctrine; the *orderly placing of diſhes*, of the orderly adminiſtration of holy things. The *ſeruitours*, let them remember thee of Gods Miniſters; the *bread*, of the Word of God, and Chriſts body in the Sacrament; the *drinke* and wine, of the water of life, and blood of Chriſt; the *milke*, of the principles of Religion and catechizing; *ſtrong meate*, of harder points of doctrine; *ſalt*, of the miniſtery of the Word; *ſauce*, of afflictions mingled

mingled with Gods mercies, to make them taſte the better. The *cunning, caruing*, and cutting vp of that which is before thee, of the right diuiding of Gods Word; the *reaching of it being cut*, of the giuing to euery man his part and portion; thy *hand*, of thy faith; thy *chewing* in thy mouth, of thy meditation in heart; thy *digeſtiõ*, of thy true receiuing of the word. Then remember by thy companie, the communion of Saints; by their *talke together*, the holy conference; by any vſing *idle ſpeech*, the nature of vaine and

iangling

iangling ſpirits; and by their graue and *ſober ſpeaking*, the wiſdome of their words, which are wiſe in heart. By the *muſicke*, (if any be) conſider of the ſweet melody, in concord of louing hearts, liuing in vnity; and of the ioyes in heauen, & mirth vnſpeakable: by the *chearing of the heart* with meate and drinke, cauſing thee to be merrie, weigh the ſweet comforts of the Word refreſhing thy ſoule, making thee glad in the peace of a good conſcience, which is a cōtinual feaſt. When thou *offereſt* of that thou haſt *vnto any*, let it put thee in

in mind of the communicating of thy graces, and gifts of heauenly things vnto others. When thou *receiuest* willingly with thankes *what other offer* to thee, thinke how willingly and thankfully thou ſhould'ſt receiue the food and meanes of ſaluation from other, when any ſhall offer the ſame vnto thee.

Being refreſhed & readie to ariſe from the table.

Being at length well refreſhed and ready to ariſe, thinke what a bleſſing of God it is to haue food to refreſh the body; and ſo in like manner to haue meanes of inſtruction to thy ſoule. Let him that giueth thankes, praying

for a blessing, and thy expecting and staying for the same, call to thy remembrance, how the Minister giueth thankes, and puts a blessing vpon thy hearing and receiuing of the Word, which thou art to expect and stay for, if thou wilt be blessed.

To conclude this, as thou feelest strength of body, by taking corporall food: so labour to feele strength of Grace, by receiuing the food of the soule.

And as thou perceiuest that the body will famish, without daily nourishing of it; so the soule will famish,

miſh, if it haue no ſpirituall nouriſhment.

And as thou canſt find in thy heart to bee at coſt for the bodily food, and canſt labour and goe farre for it: ſo, ſuch a loue and hunger ſhouldeſt thou haue for the foode of the ſoule, that thou ſhouldeſt willingly be at coſt for it, to labour for it, to ſeeke it as ſiluer, and to ſearch for it as treaſure; that thou mayeſt come to the feare of the Lord, and finde the knowledge of God.

Lady. *Alas my heart is heauie, my ſoule is perplexed within me; Oh how wanting hitherto haue I beene of*

these duties, and ignorant of these meditations. I confesse I haue risen without any reuerent remembrance of God; a few prayers, perhaps, I haue made, more in sound of words, then with sighes and groanes from an earnest affection of the heart. But now haue I better vnderstood how euery morning, I am to demeane my selfe, the Lord giue mee grace; what now I know, and thou (good man of God) hast so largely instructed mee in, hereafter neuer to neglect.

Iohn. Comfort thy selfe (my bowels) thou hast a large portion in the Lords inheritance: I wish chiefely,

ly, that thou mayest prosper, as well as thy soule prospereth: thy beginnings in goodnesse; thy desire to encrease in Grace, and thy faithfull endeauour to attaine thereunto, by Gods blessing, shall bring thee to perfection, and to thy desired wish in the end.

Lady. *Thou hast spoken (I thanke thee) comfortably vnto thy seruant: but if I haue now obtained grace and fauour of thee, and that I be acceptable in thine eyes, before thou proceedest any further, I beseech thee to frame me a forme of prayer for euery morning, as may fitly*

agree with my former meditations.

Iohn. (Faithfull daughter of *Abraham*) I very willingly condiſcend to this thy holy deſire; if therefore it pleaſe thee, in this or the like manner, thou mayeſt frame thy prayer.

A Prayer for the Morning.

BLeſſed bee thy Name (moſt gracious Father, and Lord of Life) for that thou haſt of thy goodneſſe and mercy thus preſerued me this preſent night paſt; and haſt awakened me, raiſed me vp, giuen vnto me comfortable meditations, and a moſt

most sweete taste of thy heauenly graces; Oh my Father, my Father, how is my spirit delighted with these celestiall ioyes! Afford me still, I humbly beseech thee, the like measure of thy mercy daily, that I may euer feele these comforts, and neuer cease to praise thy goodnesse.

Indeed (O Lord) I freely confesse vnto thee, that I haue lien in the bed of my corruptions, and slept in the darke ignorance of my mind, and therein tooke such delight, as if thou haddest not sent out the sweete beames of the Light of Truth, and called me vp by thy faithfull Teachers, I had yet remai-

ned in the night of misdeeds, and perished in my sinnes.

Sythen therfore (O Lord) thou hast thus brought me from darkenesse to light, and opened mine eyes to see that which before I could not discerne; cause me now, I beseech thee, to shake off all fleshly drouzinesse, that in so broad a Sun-shine of the Gospell, I may not, as careless of spirituall thrift, slothfully lie downe againe in the sinfull corruptions of mine owne heart: but so partake of the first resurrection in the state of Grace, as I may enioy the blessing of the second in the Kingdome of Glory.

I

I doe acknowledge to thee, how without thee, I am (O Lord) very miſerable, poore and naked, ſo as I am aſhamed to come before thee; but in mercy doe thou pittie me, & clothe me with that faire Rayment of Chriſt his righteouſneſſe, that I may be bold to draw neere to the Throne of Grace; this beſt robe by the Spirit put vpon mee, and giue me the hand of faith to apply the ſame vnto me, that I may thereby bee preſerued from the heate of thy wrath, and eſcape eternall deſtruction.

Giue mee Grace (good Lord) to beautifie my holy profeſſion with ornaments of

Grace, good words, and good workes; let mee neuer want the white linnen of inward sincerity, nor the outward garment of Christian honestie, that I may be welcome to the company of thy Saints, the onely comely creatures, whom thou (O Lord) hast washed and made cleane.

Wash me (O Lord) and make me cleane: for I confesse my selfe polluted with manifold sins; and that they stick so hard, & cleaue so fast vnto me, that I cannot bee deliuered nor clensed, except thou (my God) by thy mercifull hand, the worke of thy Spirit, dost rinse me in the precious blood of thy Christ.

Surely,

Surely, if it were not for the hope which I haue of thy gracious fauour, I ſhould verily deſpaire of my ſaluation. For when by the glaſſe of thy Word, I ſee my ſelfe ſo vncleane, my corruptions alſo to be ſo many, and withall, feele them ſo ſtrong in mee, I cannot but mourne with teares, and lament with heauineſſe of heart, my preſent eſtate deſeruing death, and iuſtly cauſing mee to feare rather damnation, then to haue any hope at all of ſaluation.

But there is mercy with thee, (O thou bleſſed God of mercy) to which I now appeale, humbly crauing at thy hands

hands the full pardon of all my sinnes; behold (deare Father) the merits of my Redeemer, the price which hee hath paid to satisfie thy iustice, that so of thy goodnesse, thou mayest bee well pleased with mee, that my prayers may be granted, and my requests, which I now put vp vnto thee, may graciously be heard of thee.

It is thy will (O Lord) that every one should haue a calling to walke in, and that we should performe such duties diligently as do belong thereunto; now (Lord for thy mercie sake) as thou hast giuen me a calling, and desire to performe the charge laid

vpon

vpon me thereby; so, I do earnestly beseech thee, to helpe, guide, aide and strengthen me therein; put vpon me that whole furniture of thine, for my spirituall warfare, that I may be armed at all assayes, to resist, and also to preuaile against all my ghostly enemies.

O Lord, thou knowest wel how manifold the tentations bee, which do follow al those that desire to liue in, and by their callings religiously, and honestly. Thou doest also know, how I desire like a true Israelite, to walk before thee in godly simplicity, and towards the world without fraud or guile peaceably; but

Satan

Satan is so powerfull and often in his tentations, the World so full of deceitfull allurements, and my heart so weake, and vnable to resist, that (vnlesse thou by thy Spirit doest aide me, by thy power defend me, by thy Word instruct mee, and by thy grace preuent me) I shall vndoubtedly goe astray from my intended purpose of wel-doing.

O my God, helpe me, help me therefore of thy goodnesse (O my God.) In all my iust proceedings protect me: make my good purposes prosperous, if it bee thy will, I heartily pray thee. Bend my mind euer to thy good plea-

sure

ſure and will, that I encline not vnto wickedneſſe, by ill companie, ill counſell, ill examples of others, though for a time they flouriſh by ill meanes.

Make me (O Lord) to delight more in thy fauour and loue, then in the gaine of all earthly goods. Poſſeſſe ſo my heart with vprightneſſe, and true intendment of iuſt dealing, and peaceable walking towards all, in all my courſes, that I may boldly come to thee, and make thee (my God) the Iudge of all my actions.

Goe out, Lord, before me, and let mine eies be this day, as at all times, euer vpon thee,

thee, that so before I speake, I may consult with thee; before I do any thing, I may be aduised by thee; that so in going out, and continuing abroad, thy care may be ouer mee, thy prouident hand may helpe me, thy mercy also may couer mee, that so, I may by thee returne home in good peace and safety, through Iesus Christ, our Lord and only Sauionr, in whose name I further call vpon thee, for my selfe, and for the whole Church, and euery member of the same, in that holy forme of prayer which hee taught his blessed Apostles, saying, Our Father which art in heauen, &c.

Lady.

Lady. *For this (thou blessed seruant of God) I most humbly thanke thee; now if it please thee, proceed on to the second point, how I may carry my self abroad on the day time.*

Iohn. Hold thy selfe (good Lady) to this mornings worke constantly; then goe forth in Gods name, feare not, neither be faint-hearted: for the Lord is with thee, obseruing these things.

Walke as a Saint among men, striuing daily to perfection: let them as apparantly see thee to be come out of Satans house of bondage spiritually,

Directions for the day time.

tually, as they can behold thee out of thine owne house bodily.

Liue in the light of Gods word, with respect vnto all and euery one of Gods Commandements, as thou doest walk with thy body, and sight of thy eyes in the shine of the Sunne.

Behold & looke vp often to the *heauens*, as thy eternall mansion; cōsider of the *earth*, as but the place of thy pilgrimage, not any continuing habitation. Thinke daily of thy remoueal, prepare for a better home. Prouide for thy selfe with God;

God; thereupon often ſet thy mind: but vpon this world, vaine and fading away, no more then needs muſt: knowing this, that *he, which is leaſt intangled in mundane affaires, is moſt fit for God, and can with the greateſt eaſe bid farwell to this world.*

Make all the *day-time* the manifeſtation of thy graces; *thy calling*, the circuit of thy walking; thy *iuſt dealing* with men, the true trial of thy faith towards God: thy *painfull labour* in thy vocation, the ordinarie meanes of thy maintenance; be neuer either idle or ill exerci-

exercised.

How to behaue ourselues in conuersing with others.

In thy conuersing with men, doe as thou wouldest bee done vnto; buy and sel in truth and equitie; moderate by mercy, what thou mayest haue by law in extremity. Seeke not gaine vnlawfully; neither yet thine own in extremity, which may vndoe thy brother.

Make no vniust prey vpon thy poore neighbours necessity: neither seeke aduantage vpon meere mistakings in word or deed. Hee that trusteth thee, faile him not; frustrate not a friends hopefull expectation of thy

thy goodneſſe. Secrecies in friendſhip reueale not, no though the partie become afterwards thy deadly enemie.

Bee not haſtie to promiſe, but thy word being paſt, keepe it faithfully: deale warily, and yet liue innocently. In companie with perſons vnknown, haue a wiſe reſpect to thy words and behauiour: and be religiouſly ſuſpicious: feare the worſe till thou know more; as thou ſhalt find men worthy thy loue, ſo afford it them, and therein proceed by degrees, and abide conſtant. Loue onely

ly for vertues ſake, and then forſake not a friend ſo choſen, becauſe of humane frailties.

Intermeddle not vncalled, in other mens matters; be no buſie body, to ſpeak or do without the compaſſe of thy vocation. If thou bee intreated to interpoſe thy ſelfe betweene parties, let thy words & aduice tend to peace, and iudge without partiality; be alike iuſt therein to friend, and foe.

To conclude, ſo liue in the view of all, as none may iuſtly cõdemn thee, though ſome maliciouſ-

ly

ly ſlander thee: ſo alſo as all good men may behold thee in thy iourney towards heauen, and as Gods Steward in thy courſe, ready at euery houre to giue vp thine account to the Lord, with a chearful heart.

Lady. *Amen, amen, I beſeech thee good God of Iſrael. For if euery man would thus behaue himſelfe abroad, then would fraud and falſhood be ſent packing; oppreßion would be ſuppreſſed; cruelty would be turned into Chriſtian compaßion, and friendly courteſies; biting vſurie, into workes of mercie; vniuſt gaine by periury,*

The good which cõmeth by mens iuſt and faithfull dealing.

periurie, briberie, robberie, and ſymonie, into iuſt dealing, equitie and pietie. Wee ſhould then heare no more of hard-hartedneſſe, extortion, malicious reuenging, nor of the extremitie of iuſtice, nor of the miſchiefes of iniuſtice: for all miſſe-deeds would bee turned into almes-deeds, and duties of loue, by which peace is preſerued, and charity practiſed. And ſo, though wee were abroad, wee ſhould neither offend, nor eaſily be offended; and when wee bee returned home, wee might then ſit downe with ioy to meditate vpon Gods mercies, to ſing praiſes to his Name, to conferre of the

beſt

best things, and to bethinke our selues in the euening, how with ioy, and comfort, to prepare our selues to our nights rest; in which point also I desire to bee instructed. For hauing learned my mornings meditations, and the duties thereof, also how to carrie my self abroad on the day, I would be glad (my Father) to know how to behaue my selfe returning home, sitting in the house, and going to my rest at seasonable houres.

Directions for the Euening.

Iohn. (*gracious Lady*) I perceiue thou art loth to brak off, before thou hast perfected the work: it is my ioy to goe on

with thee, being ſure that thou doeſt willingly turne euery good precept into a conſcionable practice. When therefore thou doeſt returne home:

Medita. tions in returning home.

Firſt, giue thy ſelfe to meditation vpon theſe things, 1. That as the *end of the day* cuts off thy worldly buſines abroad, and cauſeth thee to returne home; euen ſo the worlds end ſhal cut off al earthly buſineſſes, and bring vs to our euerlaſting home.

2. That as *the ſetting of the Sunne*, and the darkeneſſe of the night coue-

ring

ring vs, doth make vs, that we cannot follow our callings abroad: euen so, by the declining of Gods grace, the losse of the light of truth, blindnesse and darke errour possessing vs, wee cannot follow the workes of pietie, nor do the duties of good Christians.

3. That as after thy long *trauell and absence abroad from home*, yet thou doest returne to thy certaine habitation againe; euen so, there is a time comming, when thou shalt, (though thou hast heere staied very long) returne to thy home, thy

euerlasting mansion.

4. That as thy house, being faire and pleasant, they also which liue in it, louely, peaceable, and ioyfull at thy comming, would much reioyce thy heart to enter in, and to sit downe with them, hauing sustained much trouble abroad; euen so will it be great ioy of heart to vs, after this miserable life ended, to enter into heauen, into that pleasant Paradise, and to sit downe among and with that louely, peaceable, and ioyfull company of elect men and Angels, to whom we shall be

bewelcome.

And on the contrary, as a man hauing had many pleasures, great honours, with all contentment abroad, should yet returne home, to a filthy house, to a people in it most disorderly, and nothing among them but wickednesse, and the punishments thereof, woes, miseries, and much lamentations; as such a man, I say, would be exceedingly cast down, to thinke that he must goe to such a home; for it would bee as bitter to him euen as death, to enter in; euen so will it be

to all such as here liue in this world full of honor, pleasures & riches, with all fleshly and carnal contentment, when they must needes goe to their home, euen hell, the harbour for all those that liue and die irrepentantly, there to bee tormented with the diuels and his angels for euer.

Another duty being set downe.

Secondly, being entred into thy house, and set downe; first, call to remembrance what God hath done for thee; what mercies he hath shewed; what benefits bestowed; what friends raised; and what comforts affoorded

ded thee, either for body or soule; on the other side, what euils preuented, what dangers auoided, and how graciously for the whole time thou hast bin preserued; that so thereafter the Lord (the Author of all this good) may be for the same most worthily magnified.

Consider for thy part what thou hast done; what duties performed, to see the continuance of grace; what duties omitted, and sinnes committed, to behold thy imperfections, and decay in goodnesse, except thou repent.

A third Duty at night.

Thirdly, after these things, take Gods Booke into thy hand, read it for thy self, & others, if thou hast a family, & conclude with Prayer, & a Psalme of praises vnto the Lord. When the candle is lighted, meditate vpon the same, as it is brought for thee to reade by, thus: 1. That as thou canst not reade without light; no more canst thou vnderstand, without the illumination of Gods Spirit. 2. As the *light of the candle*, being in our eye but a little light; yet giueth a great light to the whole house: euen so doth

doth that heauenly enlightening of GOD, though it seeme neuer so little to worldly wisdome, yet doth it greatly enlighten vs. 3. As while the *candle* is light, we can reade, and it being out, wee cannot see: no more can we see heauenly things, if once the light of Gods Spirit bee taken from vs. So likewise being at, or seeing the fire, we think vpō the Word, that it is as fire. As the heate of the fire thaweth that which is frozen, and expels cold: so the heate of Gods Word melteth frozen

hearts, and expelleth out of vs coldneſſe in profeſſion: as it doth comfort vs going to reſt; ſo doth the Word, going out of the world: as it trieth metals, and melteth them; ſo the Word doth men: as it diuideth things, ſending that which is light, vpward, & leaues that which is heauie on the earth; ſo the Word diuideth people, ſending ſome vpward to GOD, and leauing ſome below for Hell: as fire ſofteneth iron; ſo doth the Word the iron hearts of ſome men. Fire giueth light; ſo doth

doth the Word vnderſtanding: fire maketh hot; ſo doth the Word make men zealous: fire burning, cannot be kept in; no more can the Word, if it once inflame the hart: fire is euer conſuming cõbuſtible matter; ſo is the Word euer conſuming our corruptions: fire is piercing; ſo is the Word: it is of a purging nature; and ſo is the Word, Pſal. 119.9.

4 Durie. Meditations in going to reſt.

Fourthly, in *going to thy reſt*, thinke vpon the end of this earthly toilſomneſſe, in the eternall reſt: in *putting off* thy *clothes*, think thou ſhalt at length be

be vnclothed, and as thou art naked in a shirt, so shalt thou bee naked in a sheet. Thinke also, as thou ariseſt naked in the morning, and so returneſt to thy bed naked in the euening; euen so camest thou naked into the world, & so naked shalt thou returne again.

5. Meditations in lying downe.

Fiftly, in *lying downe* in thy bed, consider thy *bed* as thy graue; thy *lying downe*, the laying of thy body in the place of the dead; the *couering*, the earthly molds vpō thee; the *closing of thine eies*, the representation of death; the *sleepe* possessing thee,

deaths

deaths ſeyzing vpon thee; the impoſſibility to preuent ſleepe euer, the inteuitableneſſe of death; the *ringing* of the bell, the ſound of the laſt Trumpet. Thinke by thy companion in bed, of the dead with thee in the graue; and that two may be together, the one receiued, the other refuſed.

Conſider how, as a *flea* in the bed may bite thee, ſo the wormes in graue ſhall eate thee; as *ſleepe* taketh away all care of the world from thee, ſo ſhall death in like manner ſet thee free from the ſame. And as thou doeſt not

feare

feare to ſleepe, becauſe thou art in hope to awake againe; ſo be not afraid to dye, for that thou ſhalt ariſe afterwards to life eternall.

Laſtly, as thou knoweſt thou haſt a ſoule awaking, though thy body be ſleeping; ſo know, that albeit thy bodie lie a while aſleepe in the graue, yet thy ſoule euen then liueth and partaketh of ioy: let this bee for thy comfort.

Thus by theſe thy heauenly meditations, thy laſt thoughts being ſo fixed vpon God and good things, before thou doeſt

doeſt fall aſleepe, they will cauſe thee to lift vp thine eies to the Lord, to entreate him to take protection of thee; for he neither ſlumbreth nor ſleepeth, which keepeth Iſrael.

Theſe will preuent vaine dreames, idle fantaſies, & prepare thy ſoule to better cogitations. Yea, thus graciouſly exerciſed, albeit thou doeſt lie downe to riſe againe in the morning; yet wilt thou ſo reſt ſecure, and lie down without feare, as one aſſured of life, though thou behold this light no more with bodily

dily eyes, vntill the day of Iudgement.

It is euer therefore best to haue thy mind ful of godly meditations, in betaking thy self to rest; and it shall not be amisse so to lie downe, as thinking no more to rise till the last day: the *preparation to death, doth not any whit sooner hasten it, but maketh it more comfortable when it doth come.*

Lady. *Blessed is that man, that thus meditateth of his mortalitie: happie is he, surely, that thus prepareth to his rest: vndoubtedly hee shall finde the sweet fruites thereof in the end.*

But

But hauing thus beene instructed of thee (thou man of God) I now desire to heare some godly directions, how to meditate in the night season, if haply I doe awake; except it first please thee to set me down a forme of praier for the Euening, before I goe to rest, as thou didest for the Morning, when I should get vp.

Iohn. It is, indeed (*Lady*) as necessarie to praise God, and to pray vnto him in the euening, as in the morning; and therefore hast thou well done to put me in mind hereof. In the name therfore, and mediation of Christ Iesus,

Iesus, thus, or in some such like manner, mayest thou make thy prayers vnto the Almighty.

A Prayer for the Euening.

HOnour and praise bee giuen to thee (most holy Father, my most gracious Lord, and strong Protector) which hast of thy great goodnesse this day, both led mee forth safely, and now brought me home in peace. This hath beene thy mercy wholly, of which I haue abundantly tasted; blessed be thy Name therefore for euer and for euer.

I confesse to thy praise and glory, O God, that by thy

thy light I haue walked; by thy power I haue beene preserued; by thy grace preuented from sins which I might haue run into; from perils which I might haue fallen into; and by thy Spirit haue I been directed in that which hath been comfortable vnto mee, and wherein I haue cause to reioyce.

Albeit I do acknowledge, that in my best actions I haue shewed much humane frailty, & not a little offended thy diuine Maiesty, in thoughts, in words, and in deeds; which yet, of thy great mercy, thou hast passed by, and not laid vnto my charge, as thou mightest iustly

vnfitly haue done.

Now (O Lord) I beseech thee, so be still gracious vnto me, for Iesus Christ his sake, and continue thy fauourable countenance, and be euer with me; as heretofore, and this day past, so also the rest of my life, and this present night now come vpo me.

Vncloathe me, I pray thee, of my old rayment of vnrighteousnesse, and make me to throw away all my vncleane ragges of filthy corruptions, that I may goe in the whitenesse of sincerity and holines vnto my eternal rest.

In the meane space, giue mee the candle-light of the truth;

truth, to shine vnto me in this darke world, and make thy Word as a fire to heate and enflame my affections with the loue of thee (O God) and of all goodnesse, that I may see the way, and goe with a warme zeale of thy Spirit, vnto my graue.

And seeing I came naked into the world, and so must ly downe naked, bringing nothing, neither carrying away any thing; Oh bleſſe mee from couetouſnes, and greedy cares of this fading world: If I haue but to liue, let me be therewith contented.

Put away from mee the feare of death, seeing it is but

as

as a sleep, and cannot depriue me of life. Yea, sythen I am mortall, make mee willing to goe vnto my rest, that I may cease to sinne, and bee freed from the manifold temtations, and troubles which accompanie vs heere, that although my body lie in the graue asleepe, my soule may ascend vnto my blessed Sauiour, with whom I desire to bee.

Sanctifie vnto me my rest, keepe my minde in heauenly meditations, from vncleane, vnquiet and foolish dreames: and so refresh me by the quiet benefit of sweet sleepe, that I may arise more chearfully and comfortably

in

in the morning, to the labors of my particular Calling.

While I doe sleepe, watch I beseech thee, ouer me; cause thy holy Angels to pitch their tents about me, that so I may rest, and also arise in safety, and thereby be moued to laud and praise thee, still renewing my thanks, as thou doest renew thy mercies daily. And now (Lord) going to my bed, I commend my selfe, my soule and body into the hands of thy fatherly protection; for thou art awake, when I sleepe, and thou onely art able to preserue mee. If it so please thee now this night to take my life from me, and to remoone mee out of this

vale

vale of miserie; this doe (O Lord) I humbly beseech thee of thy great mercy, pardon me all my sins, and manifold transgressions, my negligences, and ignorances, the evils I haue committed, and duties which I haue omitted in any measure, or manner, any way displeasing to thy diuine Maiesty, and that for the death and passion, the righteousnesse, the merits and intercession of Iesus Christ thy Sonne, and our onely blessed Sauiour; And for his sake, O my God, take vp my poore soule into thy heauenly habitation, there to rest, vntill I come wholly body and soule vnto thee, in that great day

of

of the resurrection.

But if it yet please thee, still further to prolong my life; then I hartily pray thee (good God) of thy tender mercies herein to heare mee; that as dayes be added to the time of my corporall life, so graces may be encreased for the comfort of my spirituall life, that as I grow in yeeres, so may I also grow and bee fruitfull in good workes, encreasing in goodnesse, to thy praise, my better preparednesse to death, and to my eternall comfort at the last day, the time of my perfect redemption, through Iesus Christ our Lord: to whom with thee, and that

bleſſed Spirit, bee giuen all honour, glory and praiſe of me and of all thy people, as is moſt due for all thy louing mercies, paſt and preſent, for the future hope of eternall bliſſe, this night and for euermore, Amen.

La. *Humble thanks I giue thee (my Spiritual Father:) now if it pleaſe thee, proceed to the next point, and ſhew vnto me, what meditations I ſhould haue in the night ſeaſon, if it happen, that I doe awake.*

Meditations vpon our awaking in the night.

Ioh. Let it, firſt, put thee in mind of awaking from ſinne, as thou haſt awaked from ſleepe, that thou periſh not by death.

2. Think

2. Think alſo how God can make men which are dead in the graue, to liue againe, as eaſily, as hee hath made thee to awake out of thy naturall ſleepe in thy bed.

3. By thy ſudden awaking, to conſider how ſuddenly thou mayeſt be raiſed vp and ſummoned to Iudgement.

Of darkneſſe.

Secondly, by the *darknes* of the night, *firſt*, thinke of the ſpirituall darkneſſe, in which natural men ſinfully and deſparately doe ſleepe, to pray that God would open their eyes, to ſee the wonders of his law.

Then of the *vtter dark-*

neſſe, into which all ſuch impenitent ſleepers ſhall bee caſt, to moue thee to mourne for them aliue, that they may not be damned when they be dead.

Further, by this *darkneſſe* ſo comfortleſſe, behold alſo their comfortleſſe eſtate; for as they cannot, which are in darknes, ſee either themſelues, or others, or their way, or houſe or friends, or enemies: no more can men in ſpirituall darkneſſe, know thẽſelues, nor the Church of God, nor diſcerne the godly from the vngodly, nor the way of life, from the way of death: nor foreſee

foreſee perils, or the pit prepared for them, no more then men which remaine in darknes, can ſee to auoide the dangers which they may fall into, vntill the light do againe ſhine vpon them.

Thirdly, (if thou canſt) cal thy *dreames* to remembrance, by their *vanitie*, iudge of thy leuity; by their *vncleanneſſe*, thy filthineſſe; by their *idlenes*, thy fooliſhneſſe; by the *fury* in them, thy madnes; by their much *vncertainty*, thy wauering and inconſtancie; the delight in their *deceits*, thy eaſineſſe to bee led by deluſions; Of dreames.

the *fearefulneſſe* in them, thy timorous heart; the *ſeldome thoughts of goodnes*, thy much delight in wickednes, and little care of godlineſſe.

Fourthly, in the ſilent night vpon thy bed, it is good to fall into an examination of thine owne hart: it is the time freeſt frō diſturbancē, in reſpect of outward impediments; thou mayeſt haue with thy ſoule free and peaceable conference. By a true and ſerious ſearch, thou mayeſt find out thy ſelfe, and ſo bee better knowne to thy ſelfe, and the more thou art acquainted with

thy

thy owne corruption, the more wilt thou bewaile thy wants, and seeke after the grace of sanctification.

Fifthly, in thine inclination to sleepe againe, note thereby how a man may awake from sinne, through Gods mercy, and yet be readie to sleep againe in sinne, by his owne infirmitie.

Sixthly, before thou sleepe againe, commend thy selfe in some short prayer to God, according to the former meditations, and so sleepe for refreshmẽt, taking so much as may suffice nature, for

more strength of labour, but not to satisfie the flesh to grow thereby lazie and lustfull.

Lady. *Oh what conceited Laodiceans are we! wee, out of an ordinarie profession in any measure, aboue our brethren, hold our selues full of deuotion; wee iudge our selues goodly Christiãs; rich in graces, flowing in goodnesse, lacking little to perfection; but alas, now I see by the neglect of these things, that we are wretched and miserable, and poore, and blind, and naked: and I confesse that the Lord hath cause to rebuke and chasten vs, except wee speedily grow more*

more zealous and amend.

Iohn. Indeed (*Ladie*) men are too wickedly careleſſe of a holy conuerſation, and of keeping a good conſcience towards God and man. Men ſeeme to hate ſo very much popiſh ſuperſtition, as they neglect altogether Chriſtian deuotion; it is iudged enough to be no Papiſt, though otherwiſe a man bee little better then a very Atheiſt in all his courſes.

Lady. *Right ſo (my father) ſuch as ſee it may lament it, but not remedieit; I pray for better vnto him that can reforme it. But leauing*

uing this, proceed on, I beseech thee, with mee, as thou hast begun, and come to the last particular, how I may make my selfe readie for the sanctifying of the Sabbath.

Iohn. I perceiue that thy heart thirsteth after grace, the Lord more and more perfect the same so happily begun in thee.

Directions for a preparation to the Sabbath.

First, then, besides these things before mentioned, carefully haue in remembrance euery day in the weeke, the Lords day, to keep it holy when it commeth; therefore foresee thy businesse, neglect no ordinarie labour, order thy worldly affaires so, as that

that day bee ſet apart for the ſpeciall and publike worſhip of God, that ſo thy deuotion bee not hindered, nor the day prophaned: *hee hath vtterly loſt the power of Religion, that is careleſſe of the Sabbaths ſanctification.*

Secondly, in the end of the weeke, iudge by this holy courſe of thy growth in religion, of the death of ſin, the ſtrength of grace, of thy contempt of the world, and of thy deſire to bee with Chriſt: for by a conſtant courſe in this daily exerciſe, thou ſhalt ſee theſe things more and more to encreaſe vpon thee,

thee, if indeed, this worke for euery weeke, without formall and customarie seruice, in a holy and conscionable respect of thy dutie, be religiously and constantly performed.

Thirdly, consider how thou hast passed ouer so many dayes, the allotted time for worldly labours, and so hast brought the weeke to an end, that so thou mayest meditate of thy shortening of thy dayes, and drawing neerer vnto iudgement.

Also how thou hast ended daies and weekes, so shouldest thou end thy sinnes; And as times renew

new vpon thee, and yeeres increaſe, ſo ſhouldeſt thou be daily renewed in minde, and bee encreaſed in goodneſſe; that ſo the longer thou doeſt liue, the better thou mayſt be; more holy to God, more vpright to men, more ſpirituall, leſſe worldly, more deſirous of immortality, leſſe regarding vanity; ſo liuing, as thereby leauing a bleſſed name to poſterity; ſo dying, as thou mayeſt enioy a better life in eternity.

Fourthly, with the reſt of thy former daily deuotions, and euery nights exerciſe and godly meditation,

ditation, going to bed, adde to this night these two cõsiderations, to wit, that the end of the week, is as the end of the world; and that the seuenth day following, is as the eternall Sabbath, when all the Elect of God shall be assembled to worship him in Heauen for euer and euer.

Lady. *Reuerend Sir, although thus be ended the duties and meditations for the sixe daies in the weeke, yet is not this* worke for euery weeke *fully finished. One thing remaineth, of which, though many haue spoken, I beseech thee say something,*

and

and set downe in a few words how I may behaue my selfe vpon this day of rest, to sanctifie it, and to keepe it holy vnto the Lord.

Iohn. Honoured Lady, and faithfull in the Lord, thy desire is good, and I cannot but condescend to thy request, to make vp this little worke, yet a most holy labour to him that practiseth it. Concerning this, which thou desirest, thou art to know three things; *first*, what to doe, before thou goest to the assembly: *then* how to demeane thy selfe there: and *thirdly*, how to behaue thy self afterwards.

3. Things to bee knowne for the keeping of the Lords day holy.

Lady.

Lady. *What am I to do, I beseech thee, in the morning?*

Iohn. Thou art not only now to performe thy euery day mornings deuotion, but thou must make a speciall preparation for this day.

What to doe vpon the Lords Day in the morning.

First, awake early, and arise betimes as thy age and health wil suffer thee: the sooner vp, the more ready for holy exercises, and longer time for them: *It is meet thou shouldest as soone rise for the Lords seruice to thy soules safety, as in the weeke day for thy selfe, or earthly master, to get maintenance for the body.*

Secondly,

Secondly, being thus risen and ready, bee earnest and ardent in prayer, and therein, *first*, for thy Pastor and Teacher, that God would enlarge his gifts vpon him, that hee would giue him vtterance & liberty of speech, that he might speake liuely and powerfully, that the Spirit might worke both in him, and by him effectually; that so he himselfe might be a Preacher in word and works, a liuely pattern of his doctrine in a holy life and conuersation: *Then* for thy selfe, and the rest of the hearers, that thou and they together

ther might haue prepared hearts, as good ground for the Lords seede, to bring forth fruit plentifully for the Lords harueſt, both for your Miniſters encouragement, and your owne comfort.

After this, reade ſome portion of Scripture, with the text to be handled, (if hee goe on with a Scripture) calling to minde what he hath ſpoken, and where he left, that ſo you may prepare your ſelues better to that which remaineth: and ſo with ſome ſweete Pſalme of comfort praiſe God.

Pſal. 14. & 92. & 95.

Thirdly, and laſtly, after

ter all these things, speedily dispatch all businesse of absolute necessity, auoide whatsoeuer is superfluous, leaue as few as possibly may be at home, make haste to the assembly, and thinke whither thou art going, looking to thy feet, before thou enter into the house of the Lord, and be more ready to heare, then to offer the sacrifice of fooles.

Of mens vnpreparedneſſe to Gods house.

Lady. *Oh Lord God, how vnpreparedly come most into Gods house? We do vsually rush into the holy assemblie, without doing any of these duties.* Some *from worldly businesse, our mindes being*

A great company of bad commers to Church.

being ſtuffed with cares of this life, which choke the ſeed of Gods Word: Some *out of the Alehouſe, with red faces, bidding defiance to all ſober ſpirits:* Some *hardly gotten frō their beds, hauing not ſhaken off their idleneſſe, and perhaps their wantōnes:* Some *ſpend al the time before they go, in dreſſing & attiring themſelues, that they may come to ſee, and to be ſeene, into the congregation, as the diuels Enſigne-bearers of vanity and pride:* Some *come with couetouſneſſe, as* Iudas: Some *with hypocriſie, as* Ananias: Some *with enuie, as the Phariſes:* Some *with prophane-*

phaneneſſe and mocking ſpirits, like the Iewes: Some to cauill and catch aduantage, as certaine did in Ieremies daies: Some come for companie, as good fellowes, not of conſcience: Some only of a faſhion, and of a cuſtome taken vp vpon a kind of Religiõ, but neither knowing why, nor wherefore, nor euer learning any thing for their reformation: Some come for feare of man, but not of God; moſt that come, come as the people did to Ezechiel, to heare, but very few to doe; becauſe, indeed, they come not thus in a conſcionable preparation. But I haue been too long in this ſorrow-

sorrowfull complaint: shew me, I pray thee, what I am to do, in the open congregation.

How to carry our selues in the open congregation.

Ioh. First, be thou respective of Gods presence, and the presence of his holy Angels.

2. Shew a reuerent behauiour in thine eyes, countenance and gesture of thy whole body, whether it bee standing, sitting, or kneeling.

3. Wholly addict thy selfe to atentiue hearing, ioyning with the minister and the rest of the congregation in all the publike exercises, as in the preaching of the word, in administration of the Sacraments,

craments, in distributing to the poore in their necessities, in prayer, and singing of Psalmes vnto God.

4. Auoid all wandring thoughts, idle gazing, drowsie sleeping, superstitious praying there alone; also priuate reading, and whatsoeuer may shew either neglect, or contempt of the publike administration of holy things.

5. Continue constant with the congregation, abide to the end, and conclude with the rest; depart with a heart lifted vp vnto God, for such heauenly

Why to depart reuerētly out of the Assembly

uenly meanes of saluation: and so goe forth with a reuerent and a holy behauior in respect of God, of his Angels, of Gods Ministers, and his people, and in respect of the holy and heauenly exercises which thou hast now bin at; and lastly, in regard of the very place (but without superstition) set apart to so holy an end.

Lady. *Alas, alas, how contrary heereunto are the most, and how defectiue are the best? I may mourne heauily for the multitude, and much lament my owne and others wants: but as I heare now my dutie, so will I endeauour*

deauour to performe by Gods grace more carefully hereafter, the preſent deſire of my heart; and therefore proceed (thou beſt beloued Apoſtle of the Lord) to teach me what to doe, when the publike ſeruice to God is ended.

Ioh. Firſt, preuent all preſent occaſions of worldly vnneceſſarie communication.

2. Betake thy ſelfe a while to ſome priuate place for priuate meditation and prayer vpon that which thou haſt heard and remembreſt.

Our duty after publike ſeruice of God.

3. Receiue that day ſo much nouriſhment only,

as may ſatisfie for neceſſi tie, auoiding ſuperfluitie, ariſing of variety, which may cauſe drouzines, dulneſſe of ſpirit, and ſo hinder thy meditation.

4. Vſe conference with other, and occaſion them to holy ſpeeches: if thou doeſt doubt, thou mayeſt perhaps bee reſolued; if thou haſt forgot, the memories of other may help thine, as alſo thine vnderſtanding, in that thou thy ſelfe knoweſt not.

5. Being diſpoſed to be merry, ſing Pſalms, abandon fooliſh and lewd ſports, and vaine companie.

6. For-

6. Forget not this day to ſhew forth workes of mercy, to viſit the ſicke, to relieue the poore, and to comfort the afflicted.

Laſtly, in the end of the day. praiſe God for the comforts thereof, remember what thou haſt heard, and that which eſpecially, concerned thy ſelfe, make ſome vſe of all, but forget not that; pray for a bleſſing; reſolue to put what thou haſt learned into daily practice, and then before thy nights reſt, fall to thy daily deuotion, and in all good things be euer cõſtant vnto the end.

Lady. *O Lord, grant me*

so great mercy, how happie were I, if thus I could doe! I earnestly desire it: Oh that I could attaine vnto it! This were indeed a blessednesse here, a heauen vpon earth, a celestiall felicity in a terrestriall place in this wretched state of miserie. This pearle, if I could purchase, I offer willingly to giue away all my carnall pleasures, all my worldly profits, all vaine honour, and my selfe wholy, for the loue of it. For what am I, if I had all the world, without the effectual sauing power and grace of the Word? if I had all pleasure, and had no portion in the heauenly Paradise? If I had all

all honour, and yet liue without certaine hope of heauen; Woe would be to mee, endles woes would seaze vpon mee. I will therefore now resolue to walke with God, seek fellowship with the faithfull, and abandon the waies of wickednesse, whatsoeuer befalleth mee in this present world.

Iohn. A most blessed resolution (sweet soule:) go on and prosper: looke for ioyfull fruits of thy blessed labour by well doing, thou shalt haue assured hope of Gods fauour, and boldnesse in Christ to goe vnto God; who will be to thee a Father,

the Spirit a Comforter, as Christ is thy Redemer and Iustifier. Feare not death, dread not hell; heauen is thine inheritance. The godly pray for thee, Angels accompanie thee, the Law will not curse thee, the Gospel is for thy comfort, and thy conscience wil speake peace vnto thee. Satan dare not claime thee, God doth acknowledge thee for his own, and hath thee in his safe keeping to bring thee to heauen.

Lady. *Blessed man of God, thou beloued of the Lord: thou hast comforted me, and spoken comfortably vnto*

vnto thy ſeruant, the Lord recompence thy worke, and a full reward bee giuen thee of the Lord God of Iſrael, and now behold thy ſeruant, and the ſeruant of the Lord, be it vnto mee according to all theſe thy words.

Yet (good Sir) before I end, I muſt needs craue a little more helpe. I was aduiſed to pray vpon the Sabbath day in the morning, before I goe vnto the publike congregation, and in the euening, when the day is ended; vouchſafe, I beſeech thee, to helpe my weakneſſe heerein alſo, and to ſet me down, how to pray Morning and Euening, on the Sabbath.

Iohn. Good Lady, I am ready to further thy gracious desires in all good things, much reioycing in thy vnfained loue to the Lord, and to the holy exercises of Religion; I heartily wish thee hereein all happie succesſe, such feruency, such growth, such constancie, as thy example may mooue many to imitate thy vertues, and to ioyne with thee in the way to eternitie. Thus therefore mayest thou, or to the like effect, pray in the Morning.

A Prayer for the Sabbath Day in the Morning.

O *Lord our God, whose will and commandement is, that wee should keep holy this day, as set apart, for the publike worship and seruice of thy most holy Name.*

Now I doe heartily beseech thee, in thy tender compassion and mercy, so to looke vpon vs in Christ Iesus; that our sinnes may not be a wall of separation betweene thee and vs, but that of thy gracious goodnesse through our blessed Sauiour, wee may obtaine full re-

miſsion of all our ſinnes; and by him the gift of thy moſt holy Spirit, which may happily prepare and make ready our heart, that we may goe to the holy aſſembly of thy Saints, as well prepared ground, fit to receiue the good ſeed of thy moſt holy Word.

Oh Lord, open our eyes to ſee thy truth, our eares encline to harken attentiuely; bend our wills to follow what we ſhall heare, that we may not be bare hearers, but doers of thy Word.

Giue vs wiſdome to iudge of the truth, humility to receiue it, faith to beleeue it, and conſcience to practiſe it;

make

make it vnto vs the ſauour of life vnto life, a word of reconcilation, that wee may for euer by it, be won vnto thee.

Withdraw our minds and affections wholly from euery thing, that may hinder vs from the performance of our dutie this day in thy diuine ſeruice.

Take from vs, blindneſſe of mind, dulneſſe of wit, diſorderlineſſe of affections, deadneſſe of ſpirit, hardneſſe of hart, vnbeliefe, pride, ſelfconceit, preſumption of mercy, and wicked profaneneſſe, that ſo we may not contemne nor yet make light account of thy holy ordinances, the

Word

Word read & preached, the administration of the Sacraments, prayer, & thanksgiuing, with the whole congregation.

Being set to heare (good Father) blesse vs from wandring thoughts, vaine imaginations, Satans suggestions, drowzinesse of the flesh, and whatsoeuer is an enemie to the sauing hearing of thy blessed Word.

Sanctifie our vnderstandings rightly to conceiue, our memories to retaine and keep, and our hearts truly to affect what thy seruant shall speak vnto vs, and to the rest of thy people whereſoeuer this day.

O Lord, open his mouth, that he may ſpeak to vs onely thy truth; enforme his vnderſtanding, ſettle his iudgement, enflame his affections with that truth which he ſhall deliuer vnto vs, and guide ſo his tongue, that he may ſpeak wiſely, ſeaſonably, aptly, and alſo with ſo great power of thy Spirit, to the hearts and conſciences of euery of vs his hearers, as we may liuely feele the power of thine owne ordinance, and may alſo truly ſay of him, that aſſuredly God is with him indeed.

Giue mee, and the reſt of thy flock, this grace, (O Lord God of heauen) I humbly

bly beseech thee, that as hee shall teach soundly, aptly and powerfully; so wee may all most readily submit our selues vnto his ministery, as well when he conuinceth our errours, rebuketh vs of sin, and threatneth Gods fearful plagues for the same; as when he preacheth peace to the penitent, and comforteth the sorrowfull spirit.

Oh let vs not make exceptions against any thing commanded him to speake: but rather iudge him the more faithfull, and so to loue him more for the truth sake, and for his sincere handling of the same.

Qualifie him euery way for

for vs, as he may go wisely in and out before vs, in soundnesse of doctrine, in holinesse of life, in humility, in godly grauity, with wisedome and authority familiarly conuersing among vs.

And for his encouragement, make vs willing to frequent diligently the Church, to heare attentiuely, to abide reuerently, and to learne of him gladly; not to looke vpon his humane frailties, but in true loue to passe them by, to make much of him, lest wee stumble at his doctrine. Make vs conscionable towards him in his maintenance, to deale vprightly and liberally,

ly, that he may doe the work of his ministery cheerefully.

And when we haue heard thy word, blesse vs (O Lord) with conscience of holy meditation and prayer, suffer not vs, nor any of thy seruants, as the common custome is, to be content only to heare, and to remaine still in ignorance and errour, to come and goe, and yet neuer the better; let not thy Word so be the sauour of death vnto death, to our deeper condemnation.

O Lord, pardon our former negligence, and forgiue vs all this wretched prophanenesse, and carelesnes of our saluation, as if wee were either soule-lesse, or senseles:

Lay

Lay not this ſinne (O Lord) vnto our charge, but afford vs thy grace to heare, and in hearing, to learne; and in learning, to beleeue and ſo to profeſſe conſtantly, and practiſe religiouſly euery day more and more, till wee become perfect in Chriſt Ieſus.

Giue vs grace (O Lord) to auoid all occaſions of prophaning this day; keepe vs from ill companie, and from all vaine, carnall, and worldly minded people, which may withdraw our hearts and thoughts frō better things. Cauſe vs to make conſcience of our whole carriage, of our thoughts, words and deedes, that by vaine talke, lewd ſports,

ſports, light behauiour, vnneceſſary buſineſſes of the world, wee may not be guilty of prophaneneſſe, neither be any example one to another to moue vs to doe amiſſe.

Let our thoughts be vpon that which wee haue heard, and vpon other heauenly things: let our words vttered tend to edification. Let our mirth be that heauenly melody, ſinging Pſalmes to thee (O Lord) in our hearts, and our companie euer ſuch, as wee may either learne good from them, or doe ſome good vnto them; that ſo the day thus ſet apart wholly to thee, and to diuine exercíſes, wee thereby may the better

be

be furniſhed, and be made more able in the weeke following to doe the duties of our calling conſcionably, in all truth and equitie, to thy glory and our owne comfort, and that for Ieſus Chriſt his ſake, our onely Lord and Sauiour, in whoſe name, for our ſelues, and for the whole congregation, and holy Church vniuerſall, wee call vpon thee further, ſaying, Our Father, &c.

Lady. *By the help of my God, I wil ſurely make more conſcience of this dutie, then I haue hitherto done. I well perceiue the neceſſity of praier before; for indeed,* Paul *may plant with his profound lear-*

learning, and Apollos *may water by his powerfull eloquence, but all is nothing, except God giue the increase; except hee giue eyes to see, eares to heare, and hearts to vnderstand, the Teacher shall teach in vaine, and wee also heare in vaine.*

Iohn. Thy resolution (*Lady*) is very good; and thou hast also well considered of the necessity of prayer before thou doest goe to Gods house. Verily, the neglect of this holy dutie, and the comming of people so prophanely to Gods worship (as thou formerly hast complained) without due prepa-

preparation, is the very cauſe, why men reape ſo ſmall fruit by the meanes. Curſed is their irreligious comming, their curſed cuſtomarie ſeruing of God, their hatefull lukewarmenes, and their preſumptuous profaneneſſe, which ſheweth them to be without any feare of God, or eſtimation of Gods ordinances; to be without reuerent reſpect of his miniſters, and without all care of their owne ſaluation.

But goe thou on (good *Lady*) as thou doeſt; and as thou ſtill reſolueſt to doe; he that is filthie, let him

him be filthy ſtill, follow thou not their guiſe: pray continually, and the Lord deliuer his people from the tentations of theſe times of luke-warmneſſe, and this *carnall ſecuritie* in a worldly peace; which is *the blunter of zeale, the death of true deuotion, the very priſon of ſincere piety, the breeder of Atheiſme, the cauſe of the contempt of religion, the nurſe of proud preſumption of mercy*, of vanity and wantonneſſe, and of all kind of wickedneſſe whatſoeuer.

Lady. *Sir, wofull experience hath proued this for truth, in many ages; I haue learned*

learned it; but by your words I haue more reason to consider of it. And therefore the Lord directing mee, and in his mercy making good these fatherly aduisements vpon me, that I may haue the grace to follow the same, I hope hereafter to auoid better the occasions of euil, and the intrapments of Satan, and this seducing wicked world, which I will daily pray for, & in mercy (I hope) the Lord will heare me.

But (reuerend Sir) lest I be too tedious, let it please you to finish this work, in adding that one thing remaining, which is a forme of prayer vpon the Sabbath day

day in the Euening.

What to meditate vpon, after holy exercises at night, before Prayer.

Iohn. Hauing meditated somewhat before of the doctrines, vses and instructions deliuered, of the benefit of the Sacraments, of the excellency of Religion, as also of the publike worship, of the diuine exercises, and of the fellowship of the godly; and in like manner hauing considered what good thou hast receiued thereby, wherein informed for rectifying of iudgement, wherein instructed to follow vertue, wherein reproued for amendment of life, where cõuinced of error, where-

in

in comforted concerning affliction, and ſtrengthened againſt tentation, thou mayeſt thus, or after ſuch a like manner both heartily praiſe God, and humbly pray vnto him as followeth.

Euening prayer for the Sabbath.

O Lord God, moſt gracious and mercifull Father, we doe render vnto thy heauenly maieſty, all humble and hearty thanks prayſing and lauding thy moſt holy name, for that of thy great compaſſion thou haſt afforded vnto vs thy people, the preaching of thy Word, the effectuall meanes of ſal-

uation, to as many as truly beleeue.

Oh how pleaſant is thy dwelling place to all that delight in goodneſſe! better is one day in thy Houſe, then a thouſand yeeres elſewhere: right ioyfull are the feet of thy faithful meſſengers bringing to vs poore ſoules the glad tidings of peace.

Oh that wee might dwell in thy houſe for euer! it were better to be there a doorekeeper, then to dwel in the tents of the vaine and wicked, though mighty in the world. Surely there is no company comparable to the bleſſed communion of Saints, who are Chriſts members, the temple

temple of the holy Ghost, and hee in the middest, among them.

Make vs therefore highly to esteeme of the publike assembly, where thy Word is preached, and thy name called vpon, and cause vs euer to be vnfainedly thankfull for the same.

Oh, it is thy exceeding great mercy towards vs all this day, that wee may with such freedome and liberty enioy that truth in peace, which the blessed Apostles taught and sealed with their blood; which many thousands of Saints after them did professe and maintaine with their very liues in the

middeſt of bloody perſecution, becauſe otherwiſe they could not enioy the benefit of the Word.

What ingratitude were therefore this often in vs, if we ſhould not laud thy name, and daily ſing praiſes vnto thy moſt diuine Maieſty, which haſt thus, in ſo great mercy dealt with vs, that may without feare of open enemies keep publik meetings, and frequent thoſe places ſet vp in the honour and praiſe of thy bleſſed Sonne Ieſus?

How vnworthy ſhould we make our ſelues of this vnſpeakeable grace and fauour, if wee ſhould careleſly neglect (as too many do) ſo greameanes

meanes of our ſaluation? Thoſe that died for the truth, may well perſwade vs to the loue of the truth, and they that ſhed their blood for preaching it: others alſo, who rather then they would heare it, & enioy the benefit of it, were contented to hazzard their liues: they may iuſtly condemne vs of negligence, and ſhall riſe vp in iudgement againſt vs, if wee will not leaue our vaine pleaſures, and our worldly profits for it.

O Lord our God, lay not this iniquitie to our charge: the too much neglect, if not contempt of the ſauing meanes of ſaluation, thou

mayst in thy iust iudgement vtterly depriue vs of all meanes of our spirituall life, of al grace, & heauenly comforts; for that, indeed, we doe not so esteeme of the ministery of thy word, & of the Gospell of thy Son, as we should.

Turne vs of thy mercy (O God) from the accursed loathing, to a blessed louing thereof. And make vs to account of it, as a thing most precious, and to shew the same in a more earnest seeking after knowledge therein, in a greater desire thereof with feruency of spirit for the truth, against sinne in our selues and others; against superstition and idolatry, a-

gainst

gainſt profaneneſſe, againſt contempt of good gouernmẽt, & baſe account of thy faithfull Miniſters, then hitherto wee haue done: and cauſe vs to bring forth alſo better fruits, worthy the Goſpell of Chriſt, and our profeſſion: That ſo it may appeare, that we be Chriſtians indeed, profeſſors in good earneſt, ſincere louers of the truth: that ſo theſe thy mercies may be eſtabliſhed vpon vs, continued with vs, and propagated to poſterities; wherby not only we, but euen our children, and childrens children may haue cauſe herein with vs to magnifie thy Name for euer, and for euer.

And here (O Lord) we call not vpon thy Name for our ſelues alone, but for all thy whole Church euery-where in all the world: remember them (Lord) in thy mercy: call thoſe that are not yet called; confirme ſuch as are; bring backe ſuch as ſlip out of the way; reſolue ſuch as ſtand doubting; raiſe vp ſuch as doe fall; comfort the afflicted, ſtand by ſuch as be in combate with the diuell, with the world, or with the ſtrong and violent ſtreame of corruptions flowing out from their own euill hearts. Stand by them (good Lord) helpe to get the victorie, and deliuer them from euill, and

by

by thy grace euer either preuent their falles, or forgiue their offences.

Bleſſe theſe particular Churches of England, Scotland, and Ireland; and herein eſpecially the principall member of the ſame, our dread Soueraigne the Kings Maieſty, the Queene, Fredericke Prince Elector, and the Lady Elizabeth, the Honourable Councell, and worthy Nobles, the Miniſtery and Miniſters of thy Goſpell, and all Schooles of Learning, for the furtherance of Religion.

Lord, continue peace among vs, vnite our hearts together in the truth, and for the

truth: cause iustice in true iudgement to be maintained, grieuous wrongs and oppressions to be vtterly suppressed, good works of zeale, mercy and piety to be euery way furthered, and the instruments to be highly aduanced. And if there bee any enemies to thee (O God) and to thy people maintaining that man of sinne, (O Lord, thou mighty God of heauen) reueale them to the world, discouer all craftie Achitophels, set thy selfe against them, and all wicked seducers, misleading thy people by error into Antichristian superstition and idolatrie, and either conuert them, or con-

confound them, for the ſafety of thy people and their great peace, yea for the more ful manifeſtation of thy hatred againſt that mã of ſin, againſt that tyrannicall regiment, and that bloody perſecuting power, with all the trecherous, and traiterous adherents to the ſame; and this doe, (O Lord) for thy own name ſake alſo, and for the merits of Chriſt Ieſus our only Lord and Sauiour, in whoſe name wee pray vnto thee, as hee hath taught vs, ſaying, Our Father, &c.

Lady. *I giue vnto thee, (thou man of God) moſt humble thankes for this ſo great*

great labour, vndertaken for my ſake. I wiſh I could recompence this thy ſo great goodneſſe: but albeit I cannot, I doubt not, but he that is able, and hath promiſed to reward euery good worke, he aſſuredly will, to whom I ſhall daily pray, that he may recompence, and euerlaſtingly bleſſe thee for euery good deede: euen ſo, Amen.

Iohn. I thanke thee, (good *Ladie*) I haue done but my dutie; of God I deſerue nothing: of thee, for a requitall, I looke for no more, but that, which I know already thou wilt do, which is, cõſtantly to make a good vſe of all.

Therein

Therein the Lord bleſſe thee; and I am ſatisfied; and ſo I bid thee kindly farewell.

Lady. *The Lord be with thee (thou holy man of God) and his bleſſed Spirit guide thee, and vs all for euer. Amen.*

FINIS.


BIBLIOTHECA · BODLEIANA

PRAYERS.

A Prayer at all times.



Eternall, gracious, and moſt louing Lord God, and in Ieſus Chriſt our moſt merciful Father, in whoſe onely mercies reſteth all our comfort, and from whoſe free grace are all thoſe bountifull expreſſions of loue vpon thine elect. To thee (O Lord) which

which art the Fountaine of all our bliſſe, and the well-ſpring of immortalitie and life, whereby wee liue, moue, and haue our being: to thee alone, wee thy poore and vnworthy ſeruants, are imboldened (through the vndoubted aſſurance of thy neuer-failing Loue) to offer theſe our prayers:

Humbly firſt confeſſing, that beſides that originall corruption, which with a wofull greedineſſe, wee haue drawne from the loines of our firſt parents, wee haue boldly imbrewed our cruell and accurſed hands in the blood of

of our owne ſoules, by our many millions of ſinfull deeds, againſt powerfull warnings by the miniſtry of thy Word, againſt the motions of thy bleſſed Spirit, checks of conſcience, and many compaſſionate inuitations.

And although thou (Lord) in mercie haſt ſingled vs out from the vniuerſall contagion of common prophaneneſſe, and by a holy violence, haſt pulled vs out of the ſinfull courſes of the greateſt part; yet wee find our hearts too much addicted ſtill to thoſe fooliſh vanities of the times, and ſinfull

full pleaſures of the places where wee liue: yea Lord, which is more, beſides, through our vnaduiſed ſwallowing downe daily baites of poyſonous ſinne, we are too-oo apt to giue way to a cuſtomary hardneſſe of heart, in the vſe of thy holy and diuine ordinances. Full we are, and too full (God thou know'ſt) of ſpiritual pride, hidden hypocriſies, impatiencie, diſcontentedneſſe, ſeeking things that are below, and deſiring to be rich: vnderualuing (poore wretches that wee are) and often neglecting the moſt ſearching means

of

of thy Word and Sacraments, and the ſpirituall riches, and indowments of the ſoule. In vs there is much perfunctorineſſe in religious duties, and many diſtractions vpon thy holy Day, beſides the number of thoſe vnſeene ſinnes, ſeldome or neuer thought vpon; as idlenes in our vocations, vanitie of minde, worldly ſorrow, inward fretting at thy prouidence croſſing our deſires, our wandring and wanton thoughts & vaine imaginations, with ſuch a neſt of rottenneſſe, as we are vnable to rip vp.

Therefore ſee, Lord,

ſee,

ſee, as wee haue reaſon, ſo doe we endeauour (if it were poſſible) with bitterest teares of blood, to bewaile this our wofull and wretched ſtate, and with an vnwearied diligence, watch when thou wilt be pleaſed, of thine infinite goodneſſe, to ſpeake the words of peace and pardon to thy vnworthy, yet penitent ſeruants.

And ſeeing (moſt gracious Father) we are now come, and that not in our owne, but in the Name of thy deare Sonne, in whom thou art euer well pleaſed; be therefore now ſo pleaſed in thy tender mercies,

mercies, as to paſſe by, and for euer to pardon theſe manifold paſſages of our ſinfull liues. O that the deare infuſions of diuine ioyes, might fill our hearts with a full perſwaſion, that all our ſinnes are waſht away in the warmeſt blood of Ieſus Chriſt! O that thou wouldeſt breake out with the refreſhing glimpſe of thy glorious face vpon vs, and by the power thereof draw vp all thoſe foggie miſts of our former ſins, which haue ſo long darkned our beſt deſires!

O that thou wouldeſt (deare Father) diſ-inable, and

and for euer tread downe in vs the power of ſin, and preuent the malice of Satan, that wee might fully taſte the pleaſantneſſe of the wayes of Grace, and ſweetly drinke our fills at the Wells of Saluation.

To which purpoſe let vs, O let vs, haue the help of thy bleſſed Spirit, to hold a conſtant oppoſition to the courſe of the world, and corruptions of the time, that we may euer keepe the rich treaſure of a good conſcience, and infinitely deſire rather to enioy thy fauour in the aſſurance of our eſtate ſpirituall, then the whole

whole ſoueraigntie, and pleaſures of all the Kingdomes of the earth.

And keepe vs likewiſe (gracious Lord) in all our commerſe with men, from a ſinfull familiaritie with all ſtrangers from the life of Grace. Keepe our tongues from the language of hell; our hearts from vaine delights; our eyes from all bewitching obiects to ſinne; and both our harts and hands from all wicked wayes of thriuing vniuſtly in the world.

Grant vs ſuch integritie (thou God of Truth,) that in all our conuerſation

tion, wee may keepe our ſelues holy towards thee, O God, honeſt towards men, & euer ſincerely-harted towards both. Make vs diligent in our Callings, giue a bleſſing vpon our indeuours, and a holy contentedneſſe in that ſtate thou haſt placed vs in; and let vs diſpoſe al our affaires, all our thoughts, words and deeds; all our behauiours, courſes, carriage, and whole conuerſation ſo in reuerence and feare, with humilitie and ſingleneſſe of heart, as being euer in the full eye of Thee, our all-ſeeing God, bleſſed for euer.

And

And that wee may the sooner attaine to that much-desired walking with thee, giue vs the constant and continuall enioyment of all these wholesome meanes of our saluation. But aboue all (O Lord) giue vs together with the vse of the meanes, a fruitful increase of heauenly graces, and all watchfull preparation for the glory that shall be reuealed.

And thus together with our selues, we make bold, as feeling members, to commend to thy mercies, the rest of thy household of Faith, our fellow-mem-

bers: but more especially these in the Kingdomes of great Brittaine and Ireland; and most of all, thy Royall Deputie, our dread Soueraigne, the Kings Maiestie, together with the Queene: Giue them (O thou Disposer of hearts) giue them sincere affections to, and inuincible spirits for the Gospell of Iesus Christ, and due esteeme of his faithfull Ministers: Direct them in their waies; guide them in their counsels; set them forward with a holy zeale for thy glory, in goodnesse and in good causes.

Let

Let all those saving and comfortable blessings of thee our most bountifull heauenly Father, be plentifully and for euer powred out vpon the Prince *Frederick*, Elector Palatine of Rhene, and his right religious Princesse, with all their Royall Issue.

Blesse all the true-hearted Nobilitie, incorrupt Magistrates, & reuerend Clergie, more especially thy Minister & Seruant, whom by thy prouidence thou hast placed in this Congregation where we liue: Strengthen him (gracious God) euerie

way, that he may be thy worthie Instrument to raise vp and quicken, not onely those which are yet dead in sinne, but also the drooping spirits of all those that are true of heart, stop the mouthes of the enemies of grace, and bring many to an intire affection of our holy and Christian profession.

And together with these in eminencie of place, comfort the poore and crazed cõditions of those our brethren that are in any kind of miserie whatsoeuer, that in the middest all their hardest en-

rance,

rance, they may confidently caſt themſelues into the open armes, enlarged bowels, and deareſt embracements of thee the Father of all mercies, and at the laſt feele the comfortable preſence of thy Spirit, the ſweeteſt Comforter, preſenting to their ſoules afore-taſte of heauenly ioyes.

Informe the iudgements (moſt deare Father) wee humbly beſeech thee, if it be thy bleſſed pleaſure, of al thoſe ſcornfull oppoſites to the power of godlineſſe in the places where they liue; who, alas, are ſtill beſides

themſelues in poynt of their ſaluation, and ſtarke blind in the right apprehenſion of heauenly things.

Bleſſe likewiſe moſt (bountifull Father) euery good, gracious & religious familie: more eſpecially wee thy ſeruants here preſent, who doe heartily beg of thy fatherly compaſſion, a conſtant protection from the malice of hell, the furie of the wicked, the bewitching enticements of the world, and the violence of our owne perſonall corruptions.

At all times and in all

places be thou euer with vs, in our iourneyes be our conduct, at home be our safe-gard, at our boord be thou our mirth, and in our bed, be our preseruer, and into what companies, places, and estate soeuer wee shall be cast, make vs so happie, that we may still be holy, and so holy here, that we may euer hereafter be happy: heare vs, wee beseech thee for our selues and for thy Church, and thy Church and children for vs, and Christ Iesus for vs all: In whose name we continue our prayers, saying, *Our Father, &c.*

A Prayer for a Familie.

O Blessed Lord God and heauenly Father, who hast of thy goodnesse made mankind sociable, putting into their hearts to dwell together, and hast ordeined families for cohabitation, and mutuall comfort and helpe of one another: Looke downe graciously with the Eye of mercy vpon vs together in this place, and now presenting our selues before thee.

Wee humbly beseech thee in Christ Iesus, to for-

forgiue vs all our ſinnes, beheerein (good Father) gracious vnto vs, that thou mayeſt in thy Sonne approue of vs, as thine adopted Ones, and ſo accept of this our bounden duetie and ſeruice: vouchſafe to heare our humble petitions, which wee with bended knees, and with earneſt affection of heart, doe put vp by faith in thy promiſes vnto thy diuine maieſtie, through the mediation of Ieſus our Sauiour.

Take vs (holy Father) for thine owne Saints and Seruants, and make vs truely of the Houſhold of faith, whereof thy holy



Sonne Iesus is the Head. Rule thou (most highest Soueraignetie) alwaies in vs, and ouer vs, as members of that Celestiall societie, that our conuersation may bee an expression and liuely pattern of true pietie, of louely peace, of heartie charitie, and of all blessed vnitie, one with another.

For this end (O Lord) giue vs grace to loue thy holy Word feruently, humbly to heare & reade it, diligently to labour therein for sound and saluing knowledge, that with a good conscience we may submit vnto it, and so liue there-

thereafter, through the effectuall grace of thy holy Spirit.

O thou, the GOD of peace, which makeſt ſuch as dwell together, to bee of one heart, vnite vs vnto thee, and in that loue to thee, tie vs ſo one to another ſincerely, that in euery good thing we may fully accord. Order (good Lord) ſo our liues, as we be acceptable to thee, and ſeruiceable one to another, doing our duties readily, gladly, faithfully, and that with conſtancie vnto the end.

In our lawfull buſines, thy Word & Spirit guide vs:

vs: in dangers, thy protecting hand be ouer vs; in occasion of falling, thy Grace preuent vs: in our peaceable state, thy assisting Grace continually abide with vs, to keepe vs humble, thankefull, mercifull, and euer in well-doing: and whensoeuer wee goe out, or come in, let alwayes thy good prouidence attend vs, to preserue vs in peace and safety for Iesus sake.

When wee offend through frailty (Gracious God) worke in vs repentance to a true amendment; make vs sorry, yet without despaire; cause

vs

vs to truſt in thy mercy, yet without preſumption. Let vs not onely ſeeme religious, but be pure without hypocriſie, in profeſſiõ euer welminded to goodneſſe and to the godly, in conuerſation meeke and lowly without diſſimulation; make vs temperate, ſober, prouident, watchfull, and Chriſtianly carefull; if we be ſad, let it be for ſinne; that our ſorrow may turne into ioy: if we be merry, let it bee without lightneſſe & vanitie; that afterwards wee haue not iuſt cauſe to mourne.

And becauſe (O Lord) the charge of a family cannot

not bee maintained without honeſt labour; make ſuch as be therin and able, to take paines to liue within ſome lawfull calling, and in ſome Chriſtian imployment; cauſe vs to deteſt idleneſſe, to betake our ſelues to good courſes, to keepe vs from euill; and by wel-doing, to be profitable members, and not through wicked ſloth bee waſtfull conſumers of Gods bleſſings.

In our paines-taking, make vs prouident in foreſeeing, carefully wiſe in diſpoſing, and religious in the right and true vſe of all thy bleſſings, that ſo mana-

managing well our houſ-
hold affaires, they may by
thy good guidance thriue
and proſper in our hands,
to our comfort, thy glory,
and the benefit of others;
whereby they with vs may
bee moued alſo to praiſe
thee: cauſe vs to deale
iuſtly in all our com-
merce, mercifully in en-
ioying thy bleſſings, and
faithfully euer doing,
wherein we be betruſted,
as we would be done vnto:
expecting reward at thy
hands through Chriſt,
whilſt wee liue in obedi-
ence to thy holy will and
Commandements, how
vngratefull ſoeuer the
world

world may proue to vs in our well-doing.

In our conuerſing together (O thou the God of all good gouernment) ſo order our wayes, ſo temper our natures, ſo rule our paſſions, ſo guide our tongues, ſo frame our actions, ſo diſpoſe of our whole carriage, and ſo qualifie our different diſpoſitions, apt, through ſo great a diuerſitie, to diſcord, as by thy ſingular goodneſſe we may liue in an harmonious conſent, blameleſſly, and without offence.

Teach vs to order all our waies with diſcretion,

to

to worke the workes of our callings with patience, to enforme one another with meekenesse of spirit, to prevent wisely all contention, and all offences either as they may be giuen of vs, or taken of others.

Keepe vs farre from pride, and contempt of one another; to be warie of offering iniurie in word or deed; to stoope to to the dueties of our vocations, not thinking any seruice too base, if it be a worke to bee done, either for the good of all, or the benefit of any one.

For this end teach vs (thou

(thou the Fountaine of all Graces) to put on the bowels of mercie, kindneſſe, humblenes of mind, meekneſſe, long-ſuffring, gentleneſſe, euer forbearing and forgiuing one another, as our Lord Ieſus hath forgiuen vs.

Finally, (good LORD) make vs alwayes, as the Apoſtle exhorteth vs, to minde whatſoeuer things are true, iuſt, honeſt, pure, louely, vertuous, & whatſoeuer are praiſe-worthy, and of good report, that ſo at all times, night and day, going out, and comming in, riſing vp, and lying downe, wee may bee bleſſed

bleſſed in our bodies with health; in our ſoules, with ſauing graces, and daily encreaſe thereof; in our goods, that we may haue competent maintenance, neceſſary and conuenient; and in our good names, that we may haue comfort while we liue, and our ſucceeding poſterities examples thereby, when we be dead: and as we beg & obtaine bleſſings, ſo make vs heartily thankfull to thee for thē, & euer praiſe thy glorious Name, as according to our bounden duetie now wee doe, for all mercies corporall and ſpirituall, at any time, and in any

any measure bestowed vpon vs. And, Lord, blesse vs, that this our thankefulnesse may be in the fruits of true obedience for euer, and that for Iesus Christ his sake, in whose Name wee conclude our praises, and end our prayers for our selues, and for thy whole Church, in that holy forme, which he himselfe hath left vs, as a Patterne of all true Prayers, saying, *Our Father, &c.*

Another.

O Gracious God, deare and louing Lord, the Father of the Faithfull, we heere,

heere, though vnworthy seruants, yet by Grace of Adoption thy Children, are bold to come vnto thee, to offer vp prayers and praises, in the Name of our Lord IESVS, in whō is blessed the whole familie in heauen and in earth.

Be pleased in thy tender mercies, wee humbly beseech thee (O deare Father) and in the bowels of compassion to look vpon vs, and graciously to accept vs.

Turne thy face away from our sinnes and offences, that they may not separate thee from vs, nor vs from

from such blessings as we daily stand in need of, and none but thou canst giue vnto vs, as health, peace, libertie, contentation, and comforts corporall and spirituall.

O thou the Sauiour of all them that trust in thee, bee euer our succour and safetie: let thy saluation and thy peace come vpon this house and habitation. Take vs for thine owne, and make vs wholly to giue our selues vnto thee.

To this purpose instruct vs by thy Word, guide vs by thy Spirit, mollifie our hearts by thy Grace, and turne vs euery way to thy will:

will: By thy corrections, informe vs, and by thy benefits and blessings bind vs to thee; to win vs to obedience, and weane vs from that which may displease thee: and so (O Lord) let all things which may happen, worke together for the best, to vs thy seruants, that louing thee, we may cleaue vnto thee, and haue our conuersation in heauen, waiting for the appearing of the Lord Iesus Christ to our saluation. We are (O Lord) cõmanded by thee to labour for preseruation of corporall life: but let it be so moderate without excesse of careful-

carefulnes, as wee may not thereby through vnbeliefe neglect the care of our soules, and life eternall.

Free vs from all vnquietnesse, strife, variance, and debate about worldly things. Suffer vs not (good Father) to be disioyned in affection for these transitorie and fading commodities of this life. Heate vs with feruencie of spirit, and zeale for thy truth, thy worship, thine honor and glory: and if we must needs contend, let it be in these things, and to this end, to see who can excell others. Plant true Religion in all our hearts, and

preserue

preſerue it, by making vs to further one anothers ſaluation, through wiſe inſtructions, wholeſome admonitions, gentle reprehenſions, good example, gracious behauiour, religious deuotion, and all comfortable encouragements.

Though we be differing in natures, in gifts, in place; yet make vs (O Lord) to care for one another: let not theſe cauſe or occaſion diſcord, nor pride, nor light regard, nor enuy: but as members of one body, to haue a like care, as is meete, in our places, one of another, ſuf-

fering together, and reioycing together.

So make vs to walke one towards another, as we together may liue iustly, faithfully, vprightly, and ioyfully. Keepe vs from vncharitable suspitions, sinister interpretations, false relations, guileful insinuations, and hatefull iealousies of one another, and from all other seedes of dissention.

O Lord, be pleased for Christs sake, to remooue all impediments of mutuall comfort, and all lets of accord and vnitie both of minde and heart: let the gladsome performance of dueties

dueties to one another, encourage vs all to take one way for all our good and comfort.

Vphold (holy Father) in vs, without prophaneneſſe, true pietie, ductifulneſſe without diſlike, innocencie without grudging, chaſtitie without ſtaine of vncleanneſſe, iuſt dealing without fraud, truth without lying, ſlandering, back-biting, and ſecret whiſperings: Giue (good Lord) contentedneſſe to euery one of vs, with our preſent eſtate, without repining thereat: Keepe pride from the better ſort, not to thinke it

baſeneſſe to performe the loweſt duetie belonging to them: and ſuffer not the meaner to enuie the others condition, but reſt with thy Fatherly diſpoſition and good pleaſure.

When we doe amiſſe, Father, forgiue vs, of thy mercy and goodneſſe: and when wee offend one another, make vs ready to acknowledge our offences, and willingly to forgiue, ſtriuing together for quietneſſe, helping to beare one anothers burthen with tender affection.

Teach vs to ſweepe daily the filth of ſinne out of our thoughts, words and deedes,

deedes; to wash the Tables of our hearts with teares for our transgressions, to beautifie our soules with the pleasant Flowers of thy diuine gifts and Graces, that this house and habitation may smell sweetely to all that enter in at the doores thereof.

Kindle in vs the fire of vncorrupt zeale against all sinne; first in our selues, and then in others: Apparell vs all with the precious Robe of Christ his righteousnesse: feede vs with the wholesome food of thy holy Word, which endureth to eternall life: seale vnto vs by the blessed

Sacraments, our right in thy Couenant of peace with vs: witnesse the assurance of our inheritance by thy holy Spirit, and by the quietnesse of a good conscience.

While wee trauell in this darke world, make thy Word a Lantern vnto our feete, and a Light vnto our paths, thy Precepts our Rule, thy Promises our consolation.

When we goe out, let our designes be good, and our resolutions euer to do well; make affections to submit to sound reason, and reason to be ruled by true Religion in all our en-

endeauours, that thou mayeſt haue glory by vs, and wee ſaluation from thee, through Ieſus Chriſt our Lord:

To whom with thee, and thy bleſſed Spirit, for all thy fauours and mercies paſt and preſent, and for hope of thy gracious continuance thereof, and eternall bliſſe in the end, be aſcribed all due honor, vnfeigned thankes, and euerlaſting praiſes, for euermore, *Amen.*

A Prayer for married persons.

O God, the Author of true loue, and Institutor of holy Matrimonie in Paradise, betweene our first Parents in the time of innocencie, and euer since hast had a speciall hand by thy prouidence to make marriages: As thou hast pleased to bring vs two together to liue in holy wedlocke: so in mercy blesse vs both with the feare and loue of thee, that wee may dwell together in vnitie, that wee may be knit one to the other with fincere,

ſincere, holy, and chaſt affection of loue vnto our liues end.

Thy Grace (good Father) ſo worke in vs, that our conſciences may tie vs in obedience to thee, and in performance of mutuall dueties each to other from the good agreement of our hearts, that our marriage knot may neuer be broken.

For this end, let pure Religion rule our ſpirits and minds, let loue vnite our hearts, wiſedome and diſcretion order our wayes, faithfulneſſe preſerue our chaſtitie, peaceablenes nouriſh our good

liking, and a true desire with care to please lawfully each other, bind vs euer both to the good behauiour.

O Lord God, that knowest our infirmities, and also how to amend them, helpe vs to bee able to beare them: and make easie our yoake by true loue, mutuall accord, and sweete contentation in each others person.

And seeing a wedded life cannot possibly bee without troubles in this world (good Father) strengthen our weakenes, informe our iudgements, rectifie our affections, guide

guide our wills so, as the burthen thereof may bee partable by the moderation of our conioynt care, and the blessed gift of true patience. If at any time there happen a iarre through vntuned passions, the tongues vnrulinesse, rashnesse, and vnaduised behauiour on either side; (O Lord, thou God of peace, and Louer of vnitie) set vs speedily in tune, and at one againe; lest sudden outbreakes grow into incurable discontentments.

O Lord, preuent Satan at all times; but especially vpon such occasions, that vpon

vpon dislike arising, hee may not make vs to break off the least degree of loue: suffer him not to worke vpon differences in mind, in opinion, in desire, or in what else soeuer, any separation of affection one to another: but so rule thou vs both by thy wisedome, as we may bee euer still ready to performe louingly any duetie we owe to each other.

Giue vs grace neuer to be wanting in that fellowship of loue which ought to be betweene vs: let vs not forget how wee were knit together by heartie affection at the first, and

tyed

tyed also by an inseparable band of good will, witnessed before God, and the whole Congregation.

Make vs (O Lord) to be both one, and so one, as we may reioyce together, and mourne together, feeling by a liuely sense of true loue one anothers condition, whether corporall or spirituall.

Remoue from vs (good Father) all sinister conceits, all vncharitable suspitions, all false surmises, all iust occasions of offence, & whatsoeuer may be the seed of debate, that so we may enioy one another's fellowship with desired

red contentment, and sweete comfort vnder thy holy protection, blessing, fauour, and gracious acceptance of vs in thy deare Sonne Iesus Christ our Lord and onely Sauiour: to whom with thee and thy blessed Spirit, for all thy mercies towards vs, bee praise and glory now and for euermore, *Amen.*

An Husbands Prayer.

O Blessed God, who hast beene pleased to ordaine marriage for mans comfort, and by thy hand

hand of prouidence haſt giuen me a Yoake-fellow, and made me an Husband vnto her: I doe humbly thanke thee, and heartily begge of thee, and that for Ieſus ſake, as my choiſe was in hearty loue, ſo it may continue ſtill towards her, as to her that is my ſelfe.

Let my Sauiours loue to his Church, who nouriſheth and cheriſheth it, be my Pattern in like ſort to affect my wife, to make much of her, to reioyce in her, to liue ioyfully with her, to both our happy contentment and comfort. *Eccleſ. 9. 9.*

Cauſe

Cauſe me to remember euer my Couenant made with her, that conſcionably I may keepe me onely to her ſo long as wee both ſhall liue; let not mine eyes euer turne aſide to looke on any other woman, to luſt after her, that I may not bee inſnared to embrace the boſome of a ſtranger.

And as I deſire of thee (my God) that I may endeauour to liue chaſtly, not giuing any iuſt occaſion of ſuſpition; ſo let all vncharitable ſuſpitions, and the frenzie of hateſull iealouſie, and euery falſe ſurmiſe of her be

be far from me, that I may not iudge of her wrongfully. O Lord, my God, & heauenly Father, as thou hast by thine Ordinance made mee her Head, and granted mee authority ouer her, giue me herewith, O giue me, I humbly beseech thee, the gift, to dwell with her in all wisedome; that I may gouerne her with discretion, commanding things lawfull, teaching in the spirit of meekenesse, reprouing mildly her faults, and gently intreating her to amend, where shee hath done amisse.

O Lord, let it please thee

thee so to guide mee, as my behauiour towards her, may preserue her loue towards mee, vphold my authoritie ouer her, and allure her to all due respect and honour towards my person: that so I teaching, shee may learne; I bidding, she may obey; I reprouing, she may willingly submit to my honest and Christian direction.

Her due praises cause mee to giue her in euery vertuous course, for encouragement therein: and for her frailties neuer to become bitter: but to admonish in loue, win by intrea-

intreaties, and euer beare with patience her weakenesses: so let me look vpon her wants, and occasions offred from her; that first I turne mine eyes to mine owne defects, and amend them; lest I bee the cause of her miscarriage in any thing, and be the meanes of mine owne woe; and so without cause grow weary of my match, and make mine owne choice too heauie a burthen for mee to beare; from which miserie, good Lord, I beseech thee deliuer me, and that for Christ Iesus sake, my blessed Sauiour and Redeemer, *Amen.*

A

A Wiues Prayer.

O Heauenly LORD GOD, the Author of all good things to vs, if wee miſerable wretches did know how to vſe them, when wee haue them. But, alas, this is farre from vs, as my Mother *Enes* example hath taught me, and I by experience find to bee too true.

Thou gaueſt her for an helpe to her husband; but ſhe became his bane, being firſt in tranſgreſſiō, whereby my ſex became for euer ſubiect vnder go-

gouernment. Lord, let it pleaſe thee therefore, to giue me Grace willingly, without grudging, to ſtoope to this condition, in this my preſent ſtate of Matrimony, vnder him whom thou haſt giuen mee. Hee is my Husband; cauſe mee to loue him heartily: hee is by thee appointed my Head; make me to be directed by him willingly, as thou haſt commanded me, and to liue in ſubiection with all ſubmiſſion in all things with feare; make me diſcreet, chaſte, keeping at home, good and obedient both for

Titus 2.4.

1. Pet. 3.1. Col. 3. 18. 1 Pet. 3.5. Eph. 5. 24, 33.

for the honour of the Gospell, as also for our mutuall comfort and salvation together.

Thou hast (O Lord) taught me, and I haue learned so much from thee, that a gracious woman attaineth honour; and that a vertuous woman is a Crowne to her husband; Good Father, of thy mercy make mee such an one, that my husband may safely trust in me, and that I may doe him good, and none ill all my dayes.

Pro. 11. 16. & 12, 4.

Prou. 31. 11.

For this end, guide me in thy feare, and awe thou my heart so by thy holy

holy precepts, as my husband may euer behold my chaſte conuerſation coupled alwayes with feare, that I may not iuſtly offend. 1. Pet. 3. 1, 2, 4, 5

Adorne mee with a meeke and quiet ſpirit, which is in thy ſight of great price, wherewith holy women in old time which truſted in thee, adorned themſelues, that I may bee louely to my husband.

And ſeeing I was giuen him to be an helper, make mee of one heart with him in the waies of God, that I be no mocking *Michol*; and to take care

care with him for our family, looking well to the wayes of our houſehold; to take paines, labouring diligently, and imploying ſuch as be vnder me in honeſt labour, that I may helpe to vphold (and if it ſhall ſo pleaſe thee) to encreaſe our eſtate; thereby to bee the better able to ſerue thee, to doe good works, and to maintaine our family with ſufficiencie.

Prou. 31.11, 28.

Giue me with my induſtrie, a quiet ſpirit. Keepe mee from the wayes of an harlot, who abideth not at home, but

Pro.7. 10,14.

is

is loud and ſtubborne, ſubtill in heart, impudent of face, and yet can performe religious duties outwardly. Keepe mee from the folly of the fooliſh woman that plucketh downe the houſe with her hands; and from the nature of a ſhrewd contentious brawling angry woman, who is as a continuall dropping in a rainy day. Of the ſteps of the prudent wife (which is thy gift,) make mee a conſtant follower; to open my mouth with wiſedome, to feare thee the Lord; to build the

Pro. 14. 1.

Pro. 19 13. and 21 9, 19 & 27. 15 & 19. 14.

Pro. 30. 26, 30. & 14. 1.

house; to make my husband known in the gate among the Elders, and my workes to procure mee due prayses with those that be good, and comfort to my conscience.

If in any bounden dutie I faile towards him, Lord, pardon me; or he in any office of loue to me, gracious Father, forgiue him: and impute not our sinnes vnto vs, but grant vs, Lord, thy good Grace so to serue thee, that by thee wee may bee blessed to liue together euer contentedly, and that for Iesus Christs

Christs sake, our onely Lord and Sauiour: to whom with thee, and thy blessed Spirit, for all thy mercies, bee thanks, honour, prayse and glory, for euermore. *Amen.*

Parents Prayer.

O Lord God, the Fountaine of life, who hast graciously giuen to vs the fruit of the wombe, children and offspring, thy great blessing for preseruation of mankind, and encrease of thy Church in Christ Iesus: We doe most heartily beseech thee to blesse our painfull endeuours in

their education, instructing them in the nurture and feare of thee our God; that as they bee ours by naturall generation, they may also bee thine by spirituall regeneration. With instruction and wholsome admonition, let vs bring them vp; and that wee bee not so blinded through naturall affection, as to suffer them to sinne, without due correction when they deserue it.

Teach vs to loue them euer aright, to care for their bodies welfare, but chiefely for their soules safetie; in their tender yeeres

yeeres ſo to traine them vp, that they may ſauour of grace in old age. Let vs not ſuffer them to eat the bread of idleneſſe, nor to imitate the vaine faſhions of the world, nor to acquaint thẽſelues with the ill-brought vp; but in childhood to teach them, or cauſe them to bee taught, in their youth to ſet them to ſome beſeeming labour, that in their further growth, they may proue profitable to thẽſelues, comfortable to vs, and not burthenſome to any.

Teach vs to pray (O

Lord) and to powre out our prayers for them, that thy blessing may be vpon them, thy grace to guide them, thy gifts to employ them fitly for their appointed callings, and thy holy Spirit to enforme them euer by thy good Word, in the way wherein they are to walke, to please thee, and to glad our soules to see their wel-doing.

O Lord, wherein wee either haue, or doe faile in any duty towards them, wee beseech thee forgiue vs, and in mercie supply thou, what on our behalfe shall be wanting.

O

O God of comfort, comfort vs in their happy welfare, and make the fruits of our Christian carefulnes in their bringing vp, to appeare to our ioy, thy prayse and glory.

Grant, good Lord, that wee our selues may so frame our liues before them, as wee leaue them a patterne of imitation, and so our name vpon them, with thy good blessing, through Iesus Christ our Lord. *Amen.*

Childrens prayer.

O Our Father which art in Heauen, who hast not onely giuen vs naturall Parents, but of thy goodnesse made vs thine by grace of adoption: bee pleased, holy Father, to make vs holy vnto thee, in heauenly wisedome to know thee, and Christ thy Sonne our Sauiour; that wee may do thee seruice, loue thee, honour, and feare thy Name; and so knowing our duties frō thee, we may in obedience to thy will, performe carefully

fully what we owe vnto our earthly Parents.

Holy Father, recompence them their loue and care, & great paines taken in our bringing vp: requite their coſt and their continuall labour in teaching vs thy holy will and commandements.

O Lord, make vs thankfull to thee for them, and their Chriſtian care ouer vs; and giue vs grace to ſhew our ſelues thankful to them in our true loue, in our due reuerence, and in our ſeruiceable obedience towards them, thinking that we can ne-

uer do enough for them.

We must confesse, that we are ill by nature, as all be; for we are borne in sinne, and brought forth in iniquitie, which is bound in the hearts of children. But (O Lord) sanctifie vs by thy holy Spirit, that wee may bee freed from our inbred corruptions.

Bend (gracious God) our eares to instruction of our father, and let vs not despise the aduice of our mother when shee is old. When we goe out of the way, giue vs grace not to hate reproofe, neither let iust correcti-

Prou. 23.22.

Prou. 15.10.

on

on bee grieuous vnto vs.

Keepe vs farre off from the nature and euill disposition of such Children, as bee rebellious & stubburne, which cause shame, and bring reproach to their Parents, by wasting them, and by robbing them, and following after riot and drunkennesse. Deut. 21.18. Prou. 19 26. & 28.24.

Thy feare and dread so awe vs, that wee may not dare to curse them; (for our Lampe shal then bee put out in obscure darkenesse;) nor mock our Father, nor despise to obey our Mother, lest Prou. 20.20. Deut. 27.

the

Prou. 30.17. the curſe fall vpon vs, and the Rauens of the Valley picke out our eyes, and the young Eagles eate them.

Bleſſings (O Lord) be rather vpon our heads, by making them glad by our chearefull obedience, and to cauſe them with ioy to prayſe and laude thy Name, for thy grace and mercy towards vs.

O let vs thinke it enough, that they haue bred and brought vs vp with ſuch paines, feare, care, and ſorrow, as they haue done, that we may ſhame now to offend and vex

vex them, when we vnderſtand our ſelues.

Be (O Lord) this wickedneſſe farre from vs, to be calamitie to them, who haue been, vnder thee, our onely comforts.

Reſtraine therefore (good Lord) the raging luſts of youth; bridle our vntamed natures; keep vs vnder their lawfull commands, as obedient children, loth to offend; ſubmit our wils to their righteous deſires, rule and good gouernment; and willingly with chearefulneſſe to beare the yoke of obedi- Col. 3.

dience, and to bee content to bee with-held from vnlawfull libertie in fleshly pleasures, and worldly vanities; and
Prou. 22.6. desirous to be trained vp in the way, which wee ought to goe, that wee may not forget it when wo be old.

Heare vs in these things (deare Father) and grant vnto vs whatsoeuer else may further vs in our bounden dutie towards them, and that which in so doing may please thee, for thy Son Iesus his sake.

And of thy tender mercies (O Lord) forgiue

giue vs our ignorance, our negligence, our any times failing of our dutie in any thing; and make vs, as wee grow in yeeres, ſo to grow in Grace, as the bleſſed children of thee the liuing God, till we come to appeare before thee in eternall bliſſe, in thine euerlaſting Kingdome, through Ieſus Chriſt our Lord. *Amen.*

FINIS.

132